THE CONDVIT of Comfort.

Containing ſundrie comfortable Prayers, to the ſtrengthening of the faith of a weak Chriſtian.

By Abr. Fleming.

The fifth Impreſſion.

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To the Christian Reader.

TO auoyd all doubt of deceit (Christian Reader) which might bee thought to lie lurking vnder this glorious title, The Conduit of Comfort, we will make an Anatomie of this Encheridion, or Mannel, opening the very body, & laying out the bowels thereof before the eyes of thy iudgement. Note therefore euery member, for thy full satisfaction, as followeth.

The Anatomie of this Manuell.

The { Conduit, Contemplation } of { Comfort. a Christian.

The { Lords Prayer, Common Creed, Ten Commandements. } expounded { by Sentence, and Example.

The Appurtenances to this Conduit.

The { Cesterne, Pipe, Locke, Key } is { Conscience. Peace. Loue. Knowledge.

THE CONDVIT OF COMFORT.

A Morning Prayer for a Family



Most gratious God, and omnipotent Father, which dost from the Throne of thy grace be-

hold all the wickednesse of mortall Men; pardon wee beseech thee our most lamentable and grieuous sinnes, and wash them away by the precious blood of thy most blessed Sonne Christ Jesus, who dyed to saue vs sinful men, of which sort we are the most miserable and wicked. We giue thee most hearty thankes (O Lord) that thou hast brought vs safe to the beginning of this day, and rayled

rayſed vs from the ſinne of Sloth and Ignorance; and grant (O Lord) that wee may ſo ſpend this day that it may be moſt to thy glory, & the comfort of our owne Soules; giue vs grace moſt heauenly Father, that wee may follow our vocations whereunto thou haſt called vs, and that we may doe alwayes thoſe things which may bee righteous in thy ſight; Graunt theſe our humble petitions moſt hea-

uenly Father, & all things necessary for vs, for thy deere Sonnes sake Christ Jesus, to whom with thee and the blessed Trinity, be all Honour and Glory both now and for euer more, Amen.

An Euening Prayer for a Familie.

O Euerlasting Lord God, and mercifull Father, wee thy poore and wretched

wretched Creatures from the bottome of our hearts, giue thee most humble and hearty thankes, that of thy mercy thou hast vouchsafed to nourish vs with thy goodnesse, & by thy power preserued vs from all dangers and perils that might haue befalne vs this day, yea and at all times of our life heeretofore: We most humbly beseech thee in the merits of thy Sonn Christ Jesus our blessed Lord and

Saui-

Sauiour, not to respect our vnworthynesse, but in his graue to bury our misdeeds which we either wittingly or ignorantly haue done. Especially those sins which this day we haue commited against thy diuine Maiesty, either in thought, word or deed. O Lord bee mercifull vnto vs, and forgiue vs the euill that we haue committed, and supply the good which wee haue omitted; Lord restore what we haue lost,

loſt, lighten our darkneſſe, and alter the whole courſe of our mindes, that nothing may bee wanting in vs to the ſetting forth of thy prayſe. We beſeech thee (O Lord) according to thy goodneſſe, to defend vs this night from all perills and dangers: keepe vs from feareful dreames and vaine cogitations: preſerue our bodies from eternall death, and our ſoules from euerlaſting damnation. Grant

theſe

these things O Lord, and all other thy graces requisite for vs, euen for thy Son Christ Iesus sake: In whose name we conclude this our vnworthy prayer, in that forme of prayer which hée in his Gospell hath taught vs saying, Our Father, &c.

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A Prayer for the obtaining of Grace.

In this wicked world,
O Christ whiles I liue,
To gouerne and guide me,
thy spirit of grace giue.

WOrship, Praise, Honour, Glory, & Maiestie, be giuen vnto thee, O God, my Creator; to thee, O Christ, my Redeemer, and to thee, O holy Ghost, my

my Sanctifier; for all the blessings of thy grace most plentifully powred vpon mee: for my election, my Creation, my Redemption, my sanctification, and for all other thy good giftes and benefites: beseeching thee (O sweet Sauiour,) that as by thy bitter death and passion, the power of sinne was suppressed, the concupiscence of the flesh subdued, the wickednes of the world assuaged, and the ma-

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malicioulneſſe of Satan quenched; ſo it would pleaſe thee to ouer-ſhadow mee with the Shield of thy fauour, that I a paineſull pilgrim, and weary wanderer in the world, may paſſe my pilgrimage in peace of conſcience: comforting me with the hope of thy promiſes, which wilt & canſt refreſh the fainting ſoule, and reſtore it when it is attainted with any dãgerous diſeaſe. O Chriſt, my Phiſician, ſo pre-

prepare the thoughts of my heart vnto thee, that I may be swallowed vp in the contemplation of Heauen, and heauenly ioyes, not regarding the vanities of this world, which are but baits and snares to intangle vs, and to make vs lothsome in thy sight. Giue me grace (O thou Son of Dauid) to liue in the world, as ready to leaue the world. Let the world continue as thou didest make it, euen a seruant

for

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for the maintenance of men: and not a soueraign to rule and haue them at commandement. And because thy kingdome, O Christ, is not of this world, giue me (I beseech thee) such a renewed heart, such a sanctified soule such a godly desire, and such an earnest endeauour to do thy will, that I contemning this wicked world, with all the transitory pleasures of the same, may raigne with thee in thy kingdome, pur-

chased for the faithful, euen by thy precious Blood, Death & Passion: Graunt this, O Christ, my Mediator, at the appointed time of thy good will and pleasure. Amen.

A Prayer for thankefulnesse to God for his gifts.

For Wisedome and Wealth,
with other gifts more,
Lord, giue me the grace
To thanke thee therefore.

IEsus Christ, thou which art the Wisedome of thy Fa-

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Father, I thy poore creature sometimes a slaue to sinne, and a firebrand of Hell: but now a child of election and grace, (as I hope and constantly beleeue,) giue thee hearty thanks for thy goodnesse, diuers and sundry wayes testified vnto mée. And because it hath pleased thee to be so bountifull, as to endue mée with Wisedome, whereas thou mightest haue made mée a senselesse and vnreasonable crea-

ture; beſide that, bleſſed me with worldly wealth: I beſæch thee, be ſo gracious vnto me, as to ſhew me the way how to vſe this Wiſedome to thy glory, and the comfort of other: not boaſting therein, becauſe it is thy frée gift: nor abuſing it, becauſe it is thy bleſſing. Alſo (O ſwéete Sauiour, and Sonne of the eternall God) becauſe wealth without thée, is but wretchednelle: riches, pouerty, and all

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all earthly pleasures, but méere miseries: I beséech thée, to shine into my heart with the bright beames of thy Spirit, that I may like a faithfull Steward, not only dispose and lay out the talent, which thou hast lent me: but also increase the same: making thy glory the marke wherat to direct all my doings: and thy word the rule to kéepe me within the compasse of thy will. O Christ heare me, O heare

me ſweet Sauiour,) which art the Well of life, whereof whoſoeuer taſteth, hee ſhall neuer ſee Death: Heare me, O gracious Redœmer, and let me feele inwardly the fruits of my faithfull prayer, Amen.

A Prayer for Loue, and Vnitie with all men.

To liue in loue,
all men among,

Giue

Of Comfort.

Giue grace, O Christ, to old and young

LOrd Iesus, thou Patterne of true and vnfeined loue: yea, of loue leading to life euerlasting; without whom there can bee no loue or concord amõg men: I beseech thee, to heare the prayer of me thy poore seruant: and that which I aske in spirit, vouchsafe to giue me of thy free mercy. And because loue is the fulfilling

of the Law, and the ſeale of ſaluation to the conſciences of all Chriſtians. Furthermore, for ſo much as thou haſt commaunded vs to doe good to all men, which cannot be, vnleſſe loue be the lampe to giue vs light: I beſeech thee, to fill my heart with that loue; yea, to poure that loue abundantly into the hearts of all, both old and yong, that we may firſt and principally loue Almightie God the Father: thee,

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thæ, O Christ the Soune, and the holy Ghoſt, with ſuch a loue as is loath to turne the fauor of God into diſpleaſure, his gentleneſſe into rigour, his mercy into iudgement, and his forbearance into vengeance. Secondly, to loue my Soueraigne Prince, whom I am bound in conſcience to obey: to loue my ſuperiors, to loue mine equals, to loue mine inferiors, to loue mine enemies: Finally, to loue all, and

and hate none, that by this meanes I may dwel in God the Fountaine of loue: who of mere loue for the saluation of the soule of man, sent thee (O my Sauiour) into the world to suffer death vpon the crosse, euen in the face of his enimies and persecutors. Grant this, O Christ, to whom with the Father and the holie Ghost, be all praise and glory for euermore, Amen.

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A Prayer for the hearing and true vnderſtanding of the Word of God.

To heare thy word,
and liue therein,
Vs to renew,
O Lord begin.

LIghten my heart, O Lord GOD, with the lampe of thy holy and bleſſed word, which is the weapon of euery true Chriſtian ſouldier, and the ſword of the ſpirit, to cut off all the temptations of the Diuell, the

the worlde, and the flesh, if it be vsed accordingto thy wil, O Lord which art the giuer and author of the same. And for so much, O Lord, as thy worde is the rule, whereby wee are bound to direct all our doings: and the square, whereat to frame the whole course of our life: I beseech thee, to circumcise my heart, that all carnall cogitations and thoughtes expelled and driuen out, I may betake my selfe wholy vnto the reading,

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ding, hearing, studying, & following of thy word, which is the food of our soules: the comfortable bread, which killeth hunger and the pleasant drinke, which quencheth thirst: not the hunger & thirst of the body, against the which, it hath pleased thee to provide most healthfull remedies: but the hunger and thirst of the soule, which are no way else asswaged, but by the vertue and heauenly working of thy

thy word. This word, O Lord, vouchsafe to make florish and fructifie in vs, that thereby wee may bee wonne to the worshipping of thee, in true feare, vnfained faith, and perfect holinesse of life, through Iesus Christ our Sauiour, Amen.

A

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A Prayer to God for forgiuenesse of manifold and grieuous sinnes.

My heart vncleane,
Lord circumcise:
And make my soule
thy sacrifice.

IN sinne, O Lord, was my conception, in sinne my education, in sinne the whole course of my life. Nothing is cleane and vnspotted in mée: nothing is sound, nothing perfect, nothing holy, no-

nothing ſanctified. I am full of ſinne and iniquitie, my thoughts & deſires are attainted with ſinne: my labours and handy workes are defiled with wickednes, my words and communications are tempered with the leauen of iniquity: my hart is corrupt & putrified; there is nothing ſound in me, but all mine entrails are infected, and poyſoned with ſin, the high way to euerlaſting ſhame, death, and condemnation.

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nation. O miserable wretch that I am, to whom shall I run for succour: To whom shall I make my sorrowes knowne: Before whom shall I powre my plaintes: Art not thou the Samaritane, which with the oyle of mercie souplest my festered woundes: Art not thou the good Sepheardē, which bringest home the straying Shæpe to the shæpefold: Art not thou the good Captaine, which fightest in de-

fence of thy Souldiers: O, yes Lord, thou art euen he: and doubtlesse, had not the oyle of thy mercy healed my filthy Botches: had not thy hand fetcht me home to the flocke: had not thy loue and grace ouer shadowed me in danger, I had rotted in my filthinesse; I had perished in my wandering, and I had bẽn vtterly ouerthrowne in combate. O Lord my God, circumcise my heart, and cleanse it from all euill

thoughts

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thoughts, deuises, imaginations, & consentes to sinne. Sanctifie my soule, renew my spirit, and garnish mée with the garment of regeneration, that I may become a swéete smelling sacrifice before thée, a sacrifice of acceptable incense, a sacrifice of holines, & righteousnes: so shall I prayse thée in the assemblie of the iust, & extoll thy glorious name among thy people. Amen.

A Prayer for to be setled in the Truth.

Thy Truth send downe,
Lord from aboue,
And giue me grace
the same to loue.

ACcording to thy louing kindnesse, O Christ, heare the prayers of thy seruant; & that request which Hope imboldeneth mee to make, vouchsafe in mercy to grant. And because the Deuill is the father of all falshood and lying; and thou the foun-

fonntaine of all truth and righteouſnes; as thou ſaieſt of thy ſelfe; I am the Way, the Truth, and the Life: therefoze I beſeech thee (O gracious God & Sauiour) to plant in me the Trueth; without the which, all entrance into heauenly ioy is ſtopt vp: & to baniſh out of my heart, (which by nature is a neſt of wickednelle) all maner of ſinne, reſiſting the Truth. And foz ſo much as Truth is a pearle of price,

and a Iewell of great value to the godly, the ornament of the faythful, and the treasure of the true Christian: therefore I beseech thee, O Christ, giue me grace, to thirst after truth, & to hunger after the taste of that heauenly foode: that my desiring soule may be succoured, & my longing heart refreshed euen with the fulnes of ỹ same. And wheras by nature we are bõdslaues of sinne, and by that meanes vtter

vtter enemies of truth: we beseech thee notwithstanding, to make vs partakers of mercy, and not of iudgement: remembring that thy death and bloodshed paid the price of redemption for all mankinde. Thou God of truth, heare my prayer, and let the suite of me thy poore seruant, come before thy presence: and that which I haue asked with boldnesse, vouchsafe to graunt of thy speciall goodnesse, Amen.

A Prayer to leade our life according to the Will of God.

To doe thy will,
teach me, O Lord,
And let my life
thereto accord.

MOst mighty, most iust most mercifull, most louing, most tender & deare Father; forsomuch as there is no way to heauen, but by doing thy wil: we say with humblenes of heart, as Iesus Christ thy Sonne, and our

my ſwæte Sauiour hath taught: *Fiat voluntas tua, ſicut in Cælo, & in Terra*; Thy will be done in earth, as it is in Heauen And, becauſe it is thy will, that we ſhould walk in holines and righteouſnes before thée, all the dayes of our life; we beſæch thée, to be the Schole-maſter of our Soules and Spirites, that thy Wiſedome inſtructing and teaching vs, to make a difference betwæne good and bad, we may

may follow the one, and forsake the other: considering, that the doers of thy will, and not the knowers of the same, shal be partakers of the promises of life and salvation. For thy Sonne Jesus Christes sake, my onely Saviour and Redeemer, grant this request (O most gracious God, both vnto mee, and to all thy people.

Amen.

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A Prayer to faſt, and abſtaine from ſinne.

To faſt from Sinne,
is Chriſtians ioy:
My heart thereto,
O Lord employ.

LOrd God, maker of heauen & earth, Iudge of the quicke and the dead; thou that by wiſedome ſeeſt all things, and by thy prouidence ouerſeeſt all creatures; wee beſeech thee, to caſt thine eyes of care and com-

compaſſion vpon vs miſera-
ble ſinners, who from the
day of our birth, haue liued
in wantonnes, and all kind
of wickednes, therby kind-
ling thy wrath and Iuſtice
againſt vs to our confuſion.
O let vs yet at length, haue
our eyes opened, and ſée the
brightneſſe of thy glorie,
which the blindneſſe of our
minds, will not ſuffer vs to
behold. Let vs not pamper
our ſelues in ſecuritie, ly-
ing out of rule, and aban-
doning

doning all godlineſſe; which is a kinde of ſurfetting in iniquity, and ouercharging our hearts with heapes of abominations: but let vs become new Schollers in the Schoole of Chriſtianitie, walking warily, redeeming the time, louing light, and deteſting darkneſſe. O Lord, vouchſafe to be mindfull of vs thy creatures, and of thine owne glory, which art our Creator. Teach vs to faſt aright, not ſuperſtitiouſly.

tiously, in abstaining from this or that kind of meate, vsing a vaine order in dyet, and differences of meates: but as thine holy ones haue in times past, fasted the true Fast, which thou in thy Word requirest: so grant, I beseech thee, that I, and all people, may fast after the same fashion: to fast from sin & wickednes, that the flesh may bee brought into subiection, and the spirit quickened. Graunt this,

of Comfort.

O Lord, for thy Sons sake, Iesus Christ my Redæmer and Saviour. Amen.

A Praier for grace to forsake evill, and to follow that which is good.

From Heauen, O God,
send vs thy grace,
Ill to forsake,
and good imbrace.

ALmightie God, I beseech thee to giue me a true vnderstanding & knowledge, not onely to confesse thee

thee a most mercifull Father, but also an vpright Iudge; fauouring thy children, which liue within the compasse of thy Commandements: and punishing offendours, which run headlong into all mischiefe, not once looking backe to the written Tables of the law. And, because it standeth not with the frailtie of man, to fulfill the summe of the law; vpon the breach whereof, condemnation doth insue:

we

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we beſech thee, to inrich our harts with the treaſure of thy Grace, that we waxing wealthy therewith, may be able to withſtand all the aſſaults of Satan, our ſubtile aduerſarie. Moreouer, good GOD, forſomuch as this Grace of thine, is the badge of thy fatherly affection; and guydeth the thoughts, the wordes, & the deedes of euery Chriſtian: wee beſech thee, to ſhield vs with the ſame, that wee

may follow, and ſtand ſted-
faſtly in that, which is ac-
ceptable in thy ſight; re-
nouncing the Deuill, and
his wozkes of darkneſſe:
and betaking our ſelues
body and ſoule, to the
healthfull guiding
of thy grace.
Amen.

A

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A Prayer for the assistance of the Holy Ghost.

Th'assistance of
the Holy Ghost,
Sweete Iesus spread
in euery Coast.

MOst comfortable Sauiour, most victorious Captaine, most triumphant Redéemer, most mercifull Mediatour, Iesus Christ, thou beloued Sonne of the eternall God spread abroad

the brightnesse of thy Maiestie, to the consolation of all people. And, forsomuch as without thée, the whole world is nothing else but a solitarie Wildernesse, destitute of faith, hope, charitie, loue, gentlenes, compassion, forbearance, and all other workes of Christianitie: we beseech thée, to be a gracious God, as thou art an omnipotent God; that where thy power is séene, thy mercie may likewise be perceiued.

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ued. Let not thy creatures continue in ignorance of thée their Sauiour, but so assist them with the present aide of thy comforting Spirit and the holy Ghost, that they may sée in what bywayes of destruction & dangers they trauerse. Let thy holy Ghost be their lodesman, let the holy Ghost be their teacher, let the holy Ghost be their right hand, and their left: let the holy Ghost be to them all in all;

that they being thus inſpi-
red, & filled with the power
of thy ſanctifying Spirit,
may faſe in themſelues a
ſpiritual inclination & wor-
king, all deſires of the fleſh
being cut off, & caſt away:
and may alſo be receiued in-
to thy ſh ꝛpfold, & be reck-
ned among the number of
the faithfull. Grant this,
O Chriſt, thou tender Sa-
uiour of our ſoules. Amen.

A

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A Prayer againſt Wrath and Malice.

From hatefull heart,
and fraught with ire:
Saue vs, O Lord,
wee thee deſire.

BOuntifull God, which haſt giuen vs commandement to loue all men, and to hate none: to be angry, but not to ſinne: to be diſpleaſed a little, but not to let the Sunne ſet vpon our

wrath: wee beseech thee, to purge our hearts cleane from all hatred, from all enuie, from all malice, from al vncharitablenesse, from all vntowardnesse, from all bitternesse, from all quarrelling, from all misreporting, from all backbyting, from all reuengement seeking: finally, from al the motions of a wicked spirit. Let loue banish hate, let friendlines displace vnkindnes, let charitie remoue ouerthwartnes,

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nes, let forbearance dispos-
sesse maliciousnes: al which
are most shamefull sinnes,
and so hatefull in thy sight,
O God, that he is no Chri-
stian, but an Antichristian;
no child of blisse, but of Ba-
all, no heire of Heauen, but
of Hell; no vessell of elect-
on, but of reprobation; no
partaker of ioy, but of woe;
no souldier of the Church,
but of the Synagogue, in
whom they beare rule. And
therefore (most gracious
God)

God (root out of our hearts all such wædes of wickednesse, that we may become new grittes of righteousnesse, through Jesus Christ our Sauiour, Amen.

A Praier for obedience to the keeping of Gods Commandements.

To liue within the rule of Law,
keepe vs, O Lord, in feare & awe.

Euerlasting God, whose name is so glorious, that it passeth the capacitie of man,

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man, to giue it due aduance-
ment: we beſeech thée, of
thine infinite goodnes, thou
ſoueraigne Law-giuer, to
arme our harts with the ful
furniture of obedience, that
we may firſt and principal-
ly feare thée, which art our
Creatour: and in thée, thy
Sonne our Redéemer: and
in both the holy Ghoſt, our
Comforter. This if we do,
(as it is not vnlike we ſhal
if thy grace gouerne vs) our
wils & wits ſhalbe brought
into

into such subiection, that whatsoeuer duties earthly Magistrates bind vs vnto by Law & commandement, (so the same be not to thy dishonour) there shall want no readinesse in vs to fulfill and accomplish. Vouchsafe therefore (O heauenly Father) to keepe vs in thy feare, to limit vs within the bounds of true obedience, both to thee, O our GOD, and also to our superiours and betters, that whatsoeuer

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uer is required of vs in the way of godly submission and reuerence, we murmur not thereat, but doe our endeauours therin, with all zeale and earnestnesse. Amen.

A Prayer for true and hearty repentance.

Repentance for
our foule mildeeds,
Graunt vs, O God,
whose grace exceeds.

WE wretched outlaws
D Lord God, cast our
selues

selus along before thy mercie seate, beseeching thee to inspire our minds with perfect wisedome, and to arme vs with the true and liuely knowledge of thy Law: that both in body, & also in soule, we may walke the way of thy Commandements and Testimonies. So gouerne vs by thy Grace, O God, and so conduct vs by thy louing kindnesse, that being throughly informed and reformed to thy Law, we may

be

be stricken inwardly with a godly feare, and Christian trembling of transgressing thy precceptes, which thou hast appoynted vnto vs, in this darke & palpable time of securitie, and wickednes, (when all people and nations for the most part stumble at the blockes of their owne sinnes) to be a lanterne to lighten our fæte, and the day starre to direct all our doings. And though wee can not of our selues,

(such

(such is the infirmitie of our nature, and weaknes of our flesh) but fall into the snares of sinne: yet, wee humbly beseech thee, (for thy beloued Sonnes sake Iesus Christ our Sauiour,) to touch our guiltie consciences with the finger of thy grace, that through a sorrowfull feeling of them, we may by fayth, take sure and fast hold of the staffe of thy promises, who made a vow to haue mercy on the sinner, re-

repenting him of his lewd life, and forsaking his iniquity. Grant this, O God, for the comfort of thy chosen, and for thy Sonnes sake Jesus Christ our Mediatour, and Advocate, Amen.

A prayer to the Lord, to turn his wrathfull displeasure away from vs.

Thy wrath, O Lord,
remember not,
Though such desert,
my sinnes allot.

IUdge me not, O Lord, in the heate of thine indignation: O consume me not in the furie of thy rage. I confesse, that mine offences cry out for vengeance, euen as a dry & sandy soyle gapeth.

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peth for raine. Howbeit (O most mercifull Father) remember thy mercy, and let not sentence passe in iudgement to my condemnation: my sinnes haue laid out my lot, euen thy vengeance, O Lord, I cannot say the contrary: but thou hast Mercy in store, which pleadeth against Iustice; so that thy Wrath (I hope) shall not ouerthrow me, though my wickednesses (like waues) ouerwhelme my soule. O

Lord, heare my prayer, and for the honour of thy name, turne from me the punishments which thou hast denounced against mee in iudgement. I am a worme, and no man; yea, the offscowring of men, a wretch, and forsaken, an outcast, and an alien frō the Common wealth of Israel: my sinnes haue made a separation of thy fauour from me: but the death of thy Sonne hath put out the handwriting

ting, and broken downe the partition wall betwixt thee and mee. And therefore I come with boldnesse and confidence to thee, hoping to taste the sweetnes of thy Mercy, though I haue deserued the sharpnes of thy Iustice. As thou wilt, O Lord, so be it.

Amen.

A Prayer for a cleare and quiet Conſcience.

A Conſcience cleare
from all vnreſt,
Graunt vs, O God:
whoſe name be bleſt.

LEt the light of thy coũtenance ſhine vpon vs, (moſt mercifull Father,) let the comfort of thy ſpirit drop into our hearts, let thy fauour & louing kindneſſe be vnto vs a pauilion in the war-

warfare of this life. Bee thou vnto vs a gracious God, and a Father inclined to compassion: that whereas the horror of our sinnes, and their haynousnesse, together with the manifoldnesse of our offences, kindleth in vs a kind of feare vnto death, disquieting our consciences, and raising vp within vs accusers to giue in euidence against vs, for the violating & breaking of thy commaundements: it

would please thee, like a Father, tenderly to deale with vs as with thy children, and not like a seuere Iudge to handle vs, as guilty persons, giuing vs ouer, and leauing vs to the spoyle of our mortall enemies. Our conscience indeed, layeth dayly to our charge, that we haue playd the back-sliders, that we haue not kept vs within the compasse of thy holy precepts, that wee haue with-

stood

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stood thy heauenly will, and like stubborne rebels, denied thée the honour due vnto thy Name: neuertheless (O Lord God) cast vs not off into confusion, neither leaue vs to continuall torment, and vexation of conscience for our sinnes: but looke vpon vs with the eyes of mercy, that the terrour of conscience which we feele for sinne, may bee turned into rest and quietnesse: least if it happen other-

otherwise, wee be driuen (with Iudas) into desperation: From the which we beseech thee to deliuer vs, for the honour of thy name (O GOD Almighty, Amen.

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A Prayer to be Zealous in the hearing of the Word of God.

To heare thy Word,
and loue the same,
Vouchsafe, O Lord,
our hearts to frame.

LOuing Father & gracious God, forsomuch as thy word is the rule of life, and the high way to happines, we beseech thee, to kindle in vs an earnest desire to

to heare the same, and that not only with the outward eares of the body, but with the inward eares of the heart: which is the hearing in deed, whereby profit and comfort is gathered. Thy Word is the Sword to cut downe sinne; thy Word is the weapon which thy Ministers use, to conquer the kingdome of Satan: It is the felicitie of the faithfull in this life: it is the stumbling blocke of of-

fence

fence to the wicked: yea, to the vncircumcised Philistine, it is the sauour of death vnto death: but to the circumcised Israelite, it is the sauour of life vnto life. Vouchsafe therefore, (O bountifull God) to kindle in mee the fire of zeale vnto thy word, that I may so estéeme and count thereof, as of the chiefest treasure of a Christian in this vale of misery, hauing mine eares alwayes open to heare

heare it, and my hart ready to receiue it: my tongue pryant to speake of it, and my mind earnest to meditate in it: so shall I reape such profit thereby, as thou hast prepared for them that come reuerently therunto. This, and all things needfull for this life, graunt (O most mercifull Father) for thy Sonnes sake our onely Mediatour and Aduocate. Amen.

A

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A Prayer for a patient Minde in trouble.

In trouble, Lord,
to thee we call,
A patient Spirit
to giue vs all.

IN all afflictions and tribulations (O GOD Father of all mercy and consolation) wée beséech thee to loke vpon vs. & in the bowels of compassiõ to mitti-

gate

gate and asswage our miseries. And as it hath pleased thée of thy fatherly pitty, to call vs to thée the running Riuer of all refection and comfort; so we beséech thée, euen then specially to heare our cryes & lamentations, when we lie groning vnder the heaute burthen of affliction and trouble. Thou hast commanded vs, to make our meane vntothée, saying; Call vpon me in the time of thy trouble, and I will

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will heare thee. O bountifull and gracious God, doe therefore with thy seruãts according to thy word: and as thou art faithfull in thy promises; so I humbly beseech thee, that I, among the rest of thy people, may feele and tast the swetnes of thy fauour and grace; which is the most soueraigne succour that can be, in al necessities and distresses. To thee therefore which art the rich treasure,

of all goodnes, & the healthfull welspring of all perfect peace, we approch; submitting our selues before thy face, and craving at thy handes the spirit of patience, wherwith, as with an vnpeaceable target being defended, we may constantly abide and weare out any kind of crosse and tribulation, wayting the good time of thy pleasure for our deliuerance. Amen.

Fleming, A.

A Prayer in time of Prosperitie, or Aduersitie.

If Poore, or Rich,
O Lord, we bee,
Teach vs to know,
all comes from thee.

ALmightie GOD, Father of our Lord Iesus Christ, which madest Heauen and earth, the sea, & all the wonders of the Deepe: wee confesse, that thou art

the author of al things, and that vpon thee the whole estate of man doth depend: humbly beseeching thée, of thy goodnes, to guide vs so farre with thy grace, that if we sée our selues blessed with the Wealth of this world, which winneth worship and credit among people: or oppressed with pouerty, which breedeth contempt and abasement: we may notwithstanding, neither by the one waxe proud

or

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or insolent: neither yet by the other become mistrustfull, or desperate: but referring all to thee, which distributest thy giftes to thine owne liking vpon the tryall of thy seruants, wee may learne this; that as thou art able to make the rich poore, & the poore rich: so in thee it is, to giue euery man an inward knowledge and assurance of thy will, whatsoeuer estate it hath pleased thee to place him, or

them in: the which inward knowledge, I beſeech thee, powre into my ſpirit, that as well in pouerty, as in riches, I may glorifie thy name: vſing my riches as thy bleſſing, in ſigne of thy careful prouidence; and not repining, but well contenting my ſelfe with pouerty, as thy chaſtiſement, to keepe me vnder awe and obedience: thy will, and not my will, O Lord, be done and fulfilled. Amen.

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A praier for patience in time of losse of Goods, or Landes.

The losse of Life,
of Goods, and Lands,
O gracious God,
is in thy hands.

MOst mighty God, and merciful father, from whō all good things do procēd, as tokens of thy kindnesse: and all punishments

for sinne, as signes of thy displeasure: which giuest life, & takest away the same againe at thine appoynted time: which inrichest thy seruants with goods of sundry sorts, and changest their condition in a moment: which blessest thy creatures with Lands and Possessions, and turnest all in an instant, into extreame need and nakednesse; as thou didst deale with Iob. that perfect paterne of patience:

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tience: We beſæch thee, to inſpire vs with an vnderſtanding heart, that we may ſo liue, as willing to die: that we may enioy our goods, as not grudging to forgoe them: and that wée may hold vs to our Lands, as not loth to looſe them; conſidering, that as they came from thée, ſo in thée it is to diſpoſe them as thou wilt, either to bleſſing, or to curſing. O gracious God, let vs not grow in forget-

ful-

fulneſſe of the life to come, by too much louing this preſent tranſitorie Life, which is but a ſhadow, a ſmoke, and a dreame. Let vs not bee drowned in the deſires and delights of worldly goods, leaſt wee neglect the riches of Paradiſe; which nothing can purchaſe, but Faith in the blood and death of Chriſt: let vs not wed our willes and witts to Landes and Poſſeſſions, which are but mo-

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momentany maintenances leaſt in ouerliking them, wee loose the ſweet inheritance of the holy land, Ieruſalem, not built with hands, but glorious and triumphant: wherto bring vs, O God, for his ſake that bought vs, Ieſus Chriſt the righteous, Amen.

A thankes-giuing for Meat, Drinke, and Clothing.

For Meate and Drinke,
and Cloth to weare,
Wee praiſe thy name,
O God, with feare.

LORD Jeſus, the Redéemer of all mankind, which vouchſafedſt to ſhed thine owne heart Blood vpon the Croſſe, for the ſaluation of our ſoules, which elſe through ſinne had miſ-

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serably perished; We praise thee, we magnifie thee, we worship thee, we glorifie thee, wes giue thankes to thee, for thy great kindnes, for thy tender loue, for they zealous affection, and for thine exceeding goodnesse, in caring for vs, in louing vs, in tendering vs, in sustening vs, in relieuing vs, and in supplying all our wantes and necessities. Thou numbrest all the haires of our head; and with-

without thy will, they ware not one lesse. Thou giuest vs food & nourishment, to comfort and strengthen our bodyes. Thou giuest vs Garments of sundry wearing, both for the safegard of health, & also for comelines. Thou giuest vs Houses to harbour in: & whatsoeuer wee stande in need of, thou of thine abundant grace, pourest the same most plentifully into our bosomes. Thou fædest the

young

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young Sparrowes, thou cloatheſt the Lillies of the field, thou garniſheſt ỹ trées of the Foreſt with greene leaues, thou inricheſt the ſecretes of the earth, and the ſea, with precious treaſure, & is it like, that thou wilt not haue an eye to man, a creature faſhiõed after thy owne image and likeneſſe, for whom all theſe thinges were made and created? No, no, thy loue is euerlaſting, and thy mercie exceedeth

deth all measure. They shall lacke nothing, that pitch the pauilion of their pilgrimage vpon thy Prouidence: which that wee may euer do, and so be blessed with aboundance; wee beseech thee, giue vs thy Grace, so shall we laude and magnifie thee with heart and voyce, for euermore, Amen.

A Prayer for ayde and helpe in all extreamities and need.

Helpe vs, O Lord,
in all our needes:
And guide our thoughts,
our wordes, and deedes.

ALl glory, honor, praise, dominion, & thankes, be giuen vnto thee, O King euerlasting, which hast made me a reasonable creature, furnished mee with discretion and iudgement,

indued me with knowledge and vnderstanding, and bestowed vpon me benefits of most singular excellencie. Like glory and thankes be giuen vnto thée, for thy prouidence and care for me, vile créeping worme of the earth, who in comparison of thée, am much woorse than stinking doung, and filthy offscowring of the earth. Thou daply assistest me, thou cõtinually regardest me, thou euermore defendest

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fendest me from dangers, both bodily and ghostly: for had not thy hand ouershadowed me, I had sunke long since in mine owne shame and confusion. And because, Lord, manifold are the calamities belonging to this life, hurtful to the outward man, & noisome to the inner man, I beseech thee stretch out the shield of safty in full breadth ouer me, that I may walke without feare, not troubled with

wicked thoughtes, not tempted with euill wordes, not prouoked to deedes of darknes: but keeping my feete in the path of light, loking alway to the lampe of thy word, which shineth vnto sinners sitting in the shadow of death, and leadeth the righteous and true repentant to life euerlasting, Amen.

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A Prayer againſt ſlaunderous and euill tongues.

From euill Tongues,
which poyſon ſpit,
Vouchſafe, O Lord,
thy flocke t'acquit.

MOſt truely ſpake thy ſeruant Saint Iames, (O my ſweete Sauiour,) that the Tongue being but a little member, was notwithſtanding a woꝛld of wickedneſſe. Which to be

so, thou knowest in thy secret counsell, and thou thy selfe haddest proofe thereof, whiles thou keptst thy standing in the faire of this life. It pleased thee therefore to instruct and teach thine Apostles before hand, what they should be subiect vnto in time to come: namely, to backbitings, slanders, accursed speeches, tauntes, & controlments: yea, to reuilings, buffettings, & imprisonments.

For

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For if they ſpared not the Lord and Maſter, much leſſe will it ſinke into their hearts to fauour the Seruãts; whom they hate vnto the death, for their maſters ſake. From euill Tongues therefore, O Lord wee beſeech thee, to ſaue vs: not from ſuffering the bitternelle which procedeth from them; for we are content to taſt that which thou haſt taſted before vs: but from offending

in our tongue, which oftentimes woundeth the very soule. O Lord, giue vs grace, to set a watch before our Tongue, that we trip not in our talke, & hurt not onely them, against whom wee are maliciously minded; but also our selues, whom we cannot but greatly annoy, whiles we seeke, either in thought, word, or deed, to wreake our wrath vpon others, considering that thou hast reserued all ven-

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vengeance to thine owne selfe. O Lord, be gracious vnto vs; and as thou art the Shepheard of our soules, feeding vs in the sweete pastures of thy grace: so we beseech thee, to keepe vs from all manner of spirituall diseases: vs (wee say) which are thy people, and the sheepe of thy pasture.

Amen.

A Prayer for Peace in time of Warre, or other vexations.

In time of Warre,
to pray for Peace,
A zeale in vs,
O Lord increase.

BOuntiful Sauiour, thou Sonne of the eternall God, thou God of peace-vnitie, and concord: thou that in stead of Peace, plagueſt men with Warre, tumults.

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multes, and vprors: We beseech thee, to prolong peace & quietnesse amongst vs; not onely peace betwéene people and people, but peace of Conscience, that precious peace; which who so wanteth, he is no member of the Commonwealth of Christianitie. Not onely for this peace of minde, but for the other also of body, we beséech thée, O Lord, frame our heartes aright to pray vnto thee:

knowing that by prayer, that thing is obtained at thine hands, which is not else where to bee sought. And because thou art the Author of peace, without whom the whole world is set on Warre: we humbly beseech thee, to prosper that peace, which thou hast planted in all Christian kingdomes, which because thou hast for our sinnes sake, taken from vs for a time, sending vs in place

there-

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thereof, Warres and Tumults: Wee giue thee thankes notwithstanding, acknowledging the same to bee a punishment layd vpon vs for our sinnes, and specially for abusing that Peace; the benefite whereof, whiles we might haue vsed to our true comfort, we turned the same (as we feele by due proofe at this present) into bitternesse. Neuertheleſſe, to thee we come, and before thy face we

we fall, not onely praying for the withdrawing of Warre, and the restoring of our former Peace: but also beseeching thee, to kindle & increase in vs a zeale to pray not only for Peace, but for all other thy good Giftes needfull and belonging to this life: to the honour and glory of thy name

Amen.

A

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A Prayer for deliuerance from Foes ſpirituall and temporall.

From feare, and force,
of all our Foes:
Preſerue vs Lord,
and them depoſe

ETerlaſting God, whoſe right hand is the ſhield of ſafegard to the faythfull: we beſeech thée, of thine vnſpeakable gentleneſſe, to looke vpon vs, who are incompaſt round about with enemies:

enemies, not onely of the body, but also of the soule: Of the body, as with swearers, backbiters, slaunderers, fighters, brawlers, quarellers, murtherers, &c All which, we that are Christians, account our Foes, insomuch as they are the enemies of Christ thy beloued Sonne, and sworne aduersaries of thy holy Gospell: Of the Soule, as with Satan, sinne, the flesh the world, the Diuell, Hel, death,

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death, and damnation: and that which wethrough our weakenesse, cannot fulfill, doe thou by thy strength, supply and bring to passe, that we may not onely be defended from theire force, but that they, and euery of them, fæling the weight and greatnes of thy power, may lie banquished vnder foote, & cease their further assaultes: for Jesus Christes sake, our onely Sauiour and Redeemer, Amen.

A prayer of a penitent ſoule ouerburdened with ſinne.

A ſilly ſoule,
to ſinne in thrall,
For mercy, Lord,
to thee doe call.

WVOunderfull, wiſe, & exceeding righteous art thou in thy iudgments; O God, a puniſher of the vngodly, and a iuſt rewarder of the faithfull. O looke vpon mee ſilly ſoule, ouerwhelmed with wickednes

looke

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loke vpon mée, O Lord. and deliuer me. For I am in thrall: yea, in thrallam I vnto ſinne, the wages whereof is death. O ſuc. cour me, ſuccour me: Oh aſſiſt me, aſſiſt me: Oh ſaue me, ſaue me. Litterly I complaine and am ſorry for my miſdeedes, heauily I lament for mine iniquities, vnfeignedly I repent me of my life wickedly ledde. Appeaſe thine anger. O God, allwage thy wrath:

Oh let mee be reconciled vnto thee. Cast me not away, whom thou hast created: let not Satan triumph ouer me, whom thy Son hath redeemed. Be gracious, O be gracious, (most mercifull Father) and let the moystning riuer of thy Mercy, quench the boyling fornace of thy Iustice, that I being comforted in this life with assured taste of thy clemency, may glorifie thy name, with consent of heart and

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and voice; and that by mine example, others may do the like. Graunt this, O God, in Christ thy Sonne, mine onely Sauiour, Amen.

A Prayer to be freed from all Vices.

From Vices all defend vs,
Sweet Iesus, and amend vs.

IEsus Christ, thou immaculat Lambe, which wast slaine for the sinnes of the whole world, that by thy

death, we might all be deliuered from death; yea, from eternall death, due vnto vs by deserte of sinne. And because this world is like a Wilderneſſe repleniſhed with wild beaſts, or rather Monſters (vices I meane, diueliſh and damnable, as pride, adulterie, flatterie, idolatrie, blaſphemie, diſobedience, ſtubberneſſe, extortion, vsuries, hipocriſie, diſſimulation, enuie, rancour, malice, murther, letcherie.

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cherie, surfetting, wantonnesse, and an infinite number of the like hellish rable) whereto we are dayly endangered; insomuch, that oftentimes we are ready to be deuowred. Stretch out (O swæte Iesus) the arming sword of thy Spirit, cut them off by the wast, that they may haue no power to assault vs: and after this conquest wrought in vs, frame vs anew, by the word of regeneration, that

our liues being amended,
we may (like Sheaues of
pure Corne) be bound vp,
& brought into thy Barne.
Heare our Prayers, O
Christ, and let our cries
come vnto thée, for
thy name sake,
Amen.

A

A Prayer againſt vaine delights, and worldly pleaſures.

From vaine delights,
Lord turne mine eyes,
And ſaue my ſoule,
in loſſe which lyes.

LOrd God, Creator of all things, illuminate my heart with the Lampe of true vnderſtanding and knowledge; that although mine outward eyes ſlumber and ſléep in the ſhadow of

of death: yet the eyes of my
soule may be kept waking
in the way of life. Direct
me, O Lord in thy feare, &
guid me by thy grace: turne
mine eies from all vaine de-
lights of this world, pre-
serue me from al the swæt
entismẽts of the flattering
flesh; fortifie & strengthen
me against all the craftie
temptations of Satan. And
wheras my soule lieth vpõ
losse, & is not like but to be
lost, if it be left vnto it selfe

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I beſeech thee (O Father of mercy, & God of all conſolation) to take vpon thée the ſafety of the ſame, that neither Satan my ſubtile aduerſary; nor the fleſh, ỳ alluring harlot; nor the world, that foule ill fauor'd monſter, may preuayle againſt it: but by thy power may vtterly be vanquiſhed put to ſhame & confuſion. Grant this, O God, for thy ſonnes ſake, Ieſus Chriſt my Sauiour. Amen.

A prayer of a penitent ſinner lamenting his former life ſo ill ſpent.

My life miſle-led,
I doe lament,
And of my ſinnes,
I mee repent.

LOoke on mée, (O heauenly Father and gracious God,) with thy fauourable countenance and in the fulnes of thine euerlaſting compaſſion, comfort mée, which am ſwallowed vp

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vp with heauineſſe. And though my Sinnes ſurmount in thy ſight, the Sandes of the Seas; yet I beſæch thee, haue an eye to thy Son Ieſus Chriſt, whom thou didſt ſend into the woꝛld, to take vpon his ſhoulders the whole burden of our ſinnes; and by his death, to make ſatiſfaction vnto thee foꝛ the ſame. And albeit, O Lord, by my deſerts. I am the child of wꝛath, of death, and con-

condemnatiõ: yet notwithstanding, I beseech thee, O God, giue eare vnto the voyce of my Mediatour Christ Iesus, who maketh continuall intercessiõ vnto thee, not only for mee, but also for al such as constantly beleeue in him, & make him the sure ground worke of their saluation. Looke not Lord vpon my deformities, but vpon his innocencie: not vpon mine iniquitie, but vpon his righteousnes

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ouſnes: not vpon the multitude of my miſdeedes, but vpon the manifoldneſſe of thy mercies. Remember the bleeding ſtripes and woundes of thy Sonne my Sauiour, in whom alone, by the increaſing of a liuely & iuſtifying fayth, I am a new creature, regenerate, and made cleane; not with Water, but by Grace: thy Mercie, O Father, being the fountayne of this Heauenlie bene-

benefit. O heare the praier of thy poore seruant, and for thy Sonnes sake Iesus Christ grant my petition. Amen.

A Prayer of a sorrowfull sinner, laying his heart open, praying for a firme fayth.

My heart, O Lord,
wide ope I lay,
And vnto thee,
for Faith I pray,

I Beseech thée (O Father of endles mercy) to looke vpon

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vpon me thy poore creature: poore indeed, and desolate; naked and bare of spirituall riches. I lay my heart wide open before thee, which hath no good thing dwelling in it. Lord, I beseech thee, plough it vp with the Plough of thy Spirit, and sow therein the seeds of a true Christian faith, such a fayth as may haue attending and wayting vpon it Hope and Charitie, as handmaides.

I Also,

Also, O Lord God, I humbly beseech thee, that as thou hast made me thy Steward, and put mee in trust with a Talent of thy blessing; namely, Riches, worldly Wealth, & transitory Treasures: so I may be furnisht with the instrument which is able to informe me how to imploy the samearight, euen faith: not an idle faith, barren, and vnfruitfull; but a busie fayth, flowing full of good

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workes; that thereby I may be as a Citie builded vpon an Hill, amiable and beautifull: and like a Lanterne of light vnto all men, who seeing my good workes may glorifie thee, O Father: to whom all glory belongeth both in Heauen, and in Earth. Amen.

A Prayer desiring mercy and forgiuenesse.

Of thee, O Lord,
Mercy I craue,
For Iesus sake,
his life which gaue.

AS thou art a gracious God (O thou Iudg of Israel,) as thou art fayth-full in thy promise, and iust in thy word: so I beseech thee, deale fauourably with me poore sinner, who bend the knees of my heart before

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fore thee, crauing that with teares; which if I obtaine not, alas what shal become of me but death & damnation? In thee is my hope, in thee my trust, in thée my confidence: let me not be ashamed, let me not be forsaken, nor confounded: but for thy sonne Iesus Christ his sake, who suffered a reprochfull death, in the face of his sworne and deadly enemies; haue mercy vpon me, haue mercy vpon me,

vpon mee miſerable ſoule; on whom vnleſſe thou haue mercy, Satan with his whole power, is ready to ouerrun me. In time therefore, O Lord, helpe me; in time aſſiſt me, in time ſuccour me, or elſe I am a caſtaway, and the child of reprobation. Let thy mercy ſtand betweene my ſinnes and thy iudgement: for Jeſus ſake my ſweete Sauiour, ſuccour mee miſerable ſinner, who neuer ceaſe crying:

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crying: O Father, which art in Heauen, O our Father which art in Heauen, haue mercy, O haue mercy Lord in time. Amen.

A Prayer, to be prepared against the houre of death.

Lord at my death,
the iewell chiefe,
Which I desire,
is true beliefe.

O Almightie God, and mercifull Father, as thou hast created and made

me of the mould of ỳ earth, and inſpired into the groſſe lumpe of my body, a liuing and quickning ſoule : ſo, O Lord I beſeech thee, to indue me with ſuch knowledge and vnderſtanding : yea, with ſuch an earneſt zeale, & burning deſire of thy heauenly dwelling, and immortall mantion, that I may loath this life, which is but a ſpan long : and thirſt after death ; which is the entrance to endleſſe ioy

and

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and happineſſe. Alſo, O Lord, I moſt humbly beſeech thee, when it ſhall pleaſe thee to viſit me with ſickneſſe, or othewiſe to call me out of this life, that I may feele working in my heart, an vnfained Faith, and a true Chriſtian Beliefe, whereby euen in the nipping agonies, and pinching paſſions of death I may lay faſt hold vpon Ieſus Chriſt my Sauiour, hoping in him to liue, who by

by his death purchased euerlasting life, for all the faythfull. O heare my prayer, O God, and let my cry come vnto thee, for Iesus sake: vnto whom, with thee, and the holy Ghost, be all laude, honour and prayse, for euermore.

Amen.

A

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A Prayer to leade our liues according to the law and will of God.

Giue me, O Lord,
a mind and will,
To loue thy Law,
and it fulfill.

LOuing Lord, and most mercifull Father, thou that art righteous in thy workes, & iust in thy iudgements: faithfull in thy words, & true in thy promises: make me (I heartily

ly

ly beseech thee) alwayes pliant (like Waxe) both in mind and will to loue thy Law, and to liue after the same. Giue my heart the cleere light of true Christian knowledge, that I hauing the eies of my soule broad waking, may discerne betweene light and darknesse, Christ and Beliall, God and the Diuell, Hell and Heauen, the Flesh and the Spirit. Guide thou, O Lord, all my goings

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ings by thy grace, that all my thoughtes may rest vpon thée. Gouerne thou my will, and all mine affections, that they may keepe within the limits of thy holie Law and Commaundements: that all my endeauour may be directed to the accomplishment and fulfilling of thy Statutes and Ordinances, so farre forth as my weaknesse can wade through the rough waues of this most wicked world.

Let

let thy spirit lead me to doe those things that please thy diuine maiestie, that at the last day, whē thou shalt sit vpon the Raine bowe, treading the Cloudes of the skies vnder thy feete, and compassed round about with legions of Angels, Cherubim and Seraphim, armies of Saintes, and holy Martyres, I may be receiued into the number of the elect, and enter into possession of that inheritance.

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raunce, which neither Gold nor Siluer, but the precious Blood of thy beloued Sonne, my sweete Sauiour Iesus Christ, bought and purchased: Grant this most mercifull Father, for thy mercies sake, which are vnmeasurable: and for thy kindnesse sake, which is vnsearchable, and for thy tender loue sake, which is vnspeakable,

Amen.

A Prayer to keepe our tongue from speaking ill.

From an ill tongue.
Lord make me cleane:
To great and small,
good fayth to meane.

ALmighty God, which canst not away with a double heart, and to whom an euill tongue is fowle dishonour; giue me grace, (I beseech thee) to speake nothing but that which is true, right, and iust; not hurting

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hurting any with my tõgue which thou haſt giuen mæ to doe all men gꝛd, and to vſe as an inſtrument foꝛ the ſounding foꝛth of thy pꝛayſe and glozy. And be, cauſe a lying and an euill Tongue, dꝛaweth the ſoul into death and deſtruction, put backe (I beſæch thæ) from my lippes, all guile-full ſpeaches, all deceitfull communications, and al ly-ing wozdes. Mozeouer, be-cauſe thou. O Lozd, art

truth it selfe, and therefore delightest in truth & innocencie, giue me grace alwayes to enure my tongue vnto truth, abhorring all such talke as may offende thy diuine Maiestie, and diminish the honour due vnto thy holy name. Let thy sanctifying Spirit take charge ouer my heart, that I may doe good vnto all, and hurt vnto none: vttering ỳ with tongue, which I meane in heart, purposing

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ſing as well in dæde as in woꝛd, nothing but good fayth & true chꝛiſtianitie. Grant this, O God, foꝛ Jeſus Chriſts ſake. Amen.

A Prayer to faſt, and pray aright.

To Faſt aright,
teach vs the way,
O Sauiour Chriſt,
we humbly pray.

MOſt bountifull Jeſu, moſt ſweet Jeſu, moſt louing Jeſu, which by thine

example diddest teach vs to Faste aright, not after the painted fashon of Phariſies and Hypocrites; but accordiug to the plaine manner of vnfeigned Chriſtians: I heartily & humbly beſæch thée, to giue me grace, to exerciſe my ſelfe in godly Faſting & Prayer that the man of ſinne, may be ſubdued and brought vnder: that my heart may be cleanſed from all ſinne and vnrighteouſneſſe, that my

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my thoughtes and cogita-
tions may be ſcoured from
corruption and filthineſſe:
that my wordes may not
ſmell of Heatheniſh vnho-
lineſſe & wickedneſſe; that
my dœdes may not be lea-
uened with beaſtly wan-
tonneſſe: but that therourſe
of my whole life, may be
ſeaſoned with the ſauorie
ſalt of ſanctification, that
whatſoeuer I thinke, what-
ſoeuer I ſay, or whatſoe-
uer I do, it may carry with

it some signe of the true Fast; namely, the fast from sin: vnto which fast, whosoeuer apply themselues, they are sure to be thy children, and are builded vpon a stedfast hope, to inherite that place of endlesse happinesse, which thou boughtest with thy precious blod. This fasting (I beseech thee) O sweete Sauiour, giue me grace to exercise; so shall my sinfull flesh bee kept in awe as a seruant, and

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and my Spirit shall beare rule ouer it, and keepe it in subiection. This, O Christ, and whatsoeuer else is necessary, vouchsafe of thy goodnesse, to grant vnto me thy poore creature, who aske it euen in zealous and hearty prayer.

Amen.

A Prayer against wilfull sins and snares of Satan.

From wilfull sinne,
Lord saue vs,
That Satan may
not haue vs.

Be vnto vs a brasen wale (most mercifull Father) against all the assaults of sinne, specially preserue vs from wilfull offences, and from transgressing of very malice, which is a wheting of thy wrath against vs, and a kindling of our owne confusion, without hope of

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of mercy at thy heauenly hands. O Lord, let vs not be so farre estranged from obedience, as of set purpose to runne into contempt of thy glorious name: let not our hearts become so flintie, as to be void of all feeling of sorrow for sinne: yea as to be emboldened to heape sinne vpon sinne, to our vtter shame. We know this is Satans seeking; we are assured this is the Diuels drift, we cannot be ignorant

noyant that this is Belſe-bubs intent, therby to haue vs wiped (in thy wyath) out of the Booke of life, and ſo he to haue full ſway ouer vs, as childyen of condemnation; But thou, O Lord, art mercifull, thou art gratious, thou art carefull ouer vs: defend vs therefore from all ſinn, and chiefely from the ſin of willulnes and malice, for the honour of thy name. Amen.

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A Prayer for the feare of the Lord, and loue of his Word.

Increaſe in me.
O Lord, thy feare,
That to thy word,
I may giue eare.

ETernall God, & omnipotent Creatour, whoſe word layd the foundation of the whole world, & furniſhed the ſame with all things behoofefull for the main-

maintenance of man: wee humbly beseech thee, increase in vs a louing feare of thee, and thy word: that whatsoeuer we are inioyned and commanded to doe therein, wee may rather neglect life, lands, goods; & all precious possessions, then to leaue it vndone: knowing, that by hearing thy word, wee vnderstand thy will; which who so keepeth, they are assured in spirit, to be thy faithfull seruants.

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uants So fill vs therefore, O God, with this godlie feare, that we stopping our eares, and waxing dull against all worldly vanities, may bee ravished in heart and mind with the sweetenesse of thy word, wherein the comfortable promises of life & saluation are conteined: that wee may exercise our selues therein day and night: that wee may reuerently vse it, as the healthfull foode of our soules:

soules: that we may bring vp our children & seruants, in the knowledge of the same: being fully perswaded, that there is nothing in the world comparable thereunto; for it exceedeth al treasure, & whē al things are consumed, thy word shall continue in glory, brightnesse, & perfection. O Lord, heare our praiers, and for the honour of thy name, heare the suites of thy poore seruants, euen

for

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for thy beloued Sonne his sake, Iesus Christ our Sauiour: vnto whom, with thee, and the holy Ghost, one Deitie in Trinitie, be all laude, honour, prayse, dominion, power, glory, and maiestie, both now and world without end. Amen.

The

The Contemplation *of a Christian.*

The misery,
of euery man,
Through Satans guile,
by sinne began:
But Christ vouchsaft
mans thrall t'allwage;
His power suppreſt,
old Satans rage.

When Sinne had blemiſhed the happy eſtate of our firſt Parents, their whole race felt the

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the ſmart of their punniſh-
ment, and are at this day
ſubiect vnto miſerie.

Iniquitie made a gappe
for many calamities, ſun-
dry kinds of ſickneſſes, ma-
nifold maladies, & infinite
tribulations: which we had
neuer taſted, if our firſt Pa-
rents had not offended.

Lamentable is our caſe,
by theire meanes: for the
Lord of life hath puniſhed
their ſins in their poſteri-
tie, by degrees of genera-

ons, throughout many ages.

Little hope of health is in our selues: nay, there is in vs no hope of saluation at all: for by the subtiltie of Satan, sinne got dominion ouer vs, & by sin, death.

Iustly therefore are we subiect to so many miseries; & in that we feele the heauy hand of God laying load vpon vs, it is for our offences, and our disordered life.

Ac-

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According as our deserts haue beene, so GOD hath dealt with vs: nay, he hath handled vs far better then we deserued; whoby nature are the children of wrath and confusion.

Most mercifully hath he looked vpon vs, and of his plentifull compassion, hee sent his beloued Sonne Christ Iesus into the world, that he by his blood-shed, might worke our releasement.

Like reprobates and condemned persons, wee had been plunged into the deep pit of hell, had not the death of Christ made full satisfaction for vs, & wrought our Redemption.

A Lion of the tribe of Iuda, a brãch springing from the stocke of Iesse, pitying vs poore desolate soules, by the vertue of his power suppressed Satans rage.

Maruelous mightily did he vanquish the Diuel, our mor-

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mortall enemy; who intended our destruction and vtter ouerthrow, had not he in time brought our deliuerance to passe.

Be ioyfull therefore, all nations, and lift vp your heads: extoll this Lambe of God; whose innocencie tooke away our iniquitie: and whose beauineſſe, was our hapineſſe.

Euerlasting prayse and thankes be ascribed vnto his name, by whose death,

we are receiued to life: yea to eternall life: O prayse his glorious name for euer. Amen.

Death ouer vs
  posseſt ſuch power,
That meanes he ſought,
  vs to deuower:
But Ieſus Chriſt
  did ſet vs free:
To whom all prayſe
  and thankes giue wee.

WEe are iuſtly ſubiect vnto death: for death is the reward of ſinne and iniquitie.

Ini-

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Iniquitie hath changed our order of creatiõ, which was perfect and Angeïcal.

Life vnto vs, through sinne, is turned vnto death, and the mercy of God into iudgement.

Lord haue mercy vpon vs; for in vs there is no hope of health: for Death hath power ouer vs.

Increase of new calamities doe light vpon vs dayly; and we see our selues forsaken.

Among our enemies we walke continually, euen in the face of the Flesh, the World, and the Diuell.

Miserable were wee, if Iesus Christ, with the shield of safetie should not ouershadow vs.

Little should wee differ from the children of wrath: nay, our case were as comfortlesse as theirs.

A most mercifull Sauiour, art thou, O Christ; A most mercifull Redeemer, and

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and Aduocate.

Make vs thankfull vnto thee for thy goodnesse: for thou didst set vs free from all misfortune.

Blessed be thy name, and great be thy glory, through out all the world, for this thy kindnesse.

Early & late, thou art to be praysed: yea, in ỹ assemblies & cõgregations of the faythfull & righteous, thou in thy greatnes, O God, shalt be glorysied, Amen.

The

The World is vaine,
and all therein;
Yea, man is vile,,
becauſe of ſinne:
Yet Ieſus Chriſt
redeemed all,
To Death, and Hell
that were in thrall.

WVe be to this woꝛld, foꝛ it is as vaine as ſmoke: yea, it is moꝛe vaine then vanitie it ſelfe.

In riches, there is ſhame: and in pleaſure, there is puniſhment, becauſe of ſinne and iniquitie.

Like a dꝛeame is the life of

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of man: his dayes are but a ſpanne long, and his time tarryeth not,

Like a Fanſie, or a Maygame; which hath but an houres delight & recreatiõ.

In the world there is nothing more common then wickedneſſe: in the world there is no goodneſſe.

All are bent vnto miſchiefe and villanie: the ſonnes of men haue ſet their hearts vpon euill.

Nightie men, and poore

ſlaues

ſlaues, all haue trodeu the path of ſinne: and vanitie is in all their wayes.

Like Sheepe without a Shepheard, they are gone aſtray: and had beene loſt, if Chriſt had not holpen.

All were in the mouth of Hell gates, and had ſunke in their owne ſhame and deſtruction.

Miſerably had they periſhed, if that good ſhepheard of our ſoules had not taken vpon him our deliuerance.

Bying

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Bring Frankinsence vnto his Altas (O ye people) prayse him, who is prayse worthy, for his power and magnificence.

Enter into his Temple and Sanctuary, sing songs all with one consent to the honour of his name, for all the benefits and goodnesse, which hee hath plentifully bestowed vpon vs at all times: & let al the faithfull answer, and say, Amen.

Gods

Gods prouidence is wonderfull:
He ſhewes himſelfe moſt merciful
In all our wayes defending vs,
And by his grace amending vs.

WIthout th'aſſiſtance of Gods ſpirit, miſerable were the condition of all mankind: yea, moſt miſerable.

In ſinne we are conceiued, in ſin we are brought vp, and the whole courſe of our life is full of iniquitie. Like a menſtruous cloth, ſo

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ſo is our conuerſation in the ſight of God, and his holy Angels.

Like a filthy and loathſome Sinke, ſo is our behauiour before the face of the faithfull.

Iudgment is more meete for vs, then mercy: yet it hath pleaſed God, to deale with vs in mercy.

And that doth daily experience teſtifie: for we ſee manifeſt proofes of his prouidence.

Neate

Meate and cloathing, and whatsoeuer is necessary toward the maintenance of man, he hath giuen vs.

Like a Father, he tendereth vs, and esteemeth vs as Children, begotten a new by free Grace.

As a Henue hoouering ouer her Chickens; so doth he defend vs in all our wayes, day by day.

Mercie is on his right hand: Mercie goeth before him; and vpon Mercy, is the

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the seate of his Maiestie built.

Be glad therefore, and clappe your hands, all people: for God is gratious and fauourable.

Euermore shall his praise bée in my mouth; I will talke of his goodnesse euen among mine enemies: yea without ceasing, I will extoll and prayse his name. Amen.

The holy Ghoſt doth ſanctifie,
Such as in faith doth fructifie:
The wicked ſtil wax worſe & worſ,
And run into Gods heauy curſe.

VVOrſhip and honour, bee giuen vnto God the holy Ghoſt, by whom we are ſanctified vnto life euerlaſting.

Infinite is thy working; in holineſſe he doth renew the flintie heart, & maketh it relent at Gods iudgementes.

Least

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Least Satan should triumph ouer vs, therefore hath hevouchsafed to cleanse and purifie our spirit.

Let vs therefore ascribe vnto him all honour: for through sanctification, wee are made heires of saluatiõ

Iniquitie defiled our soules: but through fayth increasing in vs, we felt an inward reformation.

And hauing our eyes opened, we saw our filthinesse; and by the gift of grace be-

came new creatures.

Many were the enormities which reigned in vs; but the holy Ghost purged vs of all, and set vs free.

Long wandred we in byewayes of wickednesse but are now restored againe vnto righteousnesse.

As for the vngodly, they haue no part of this sanctifying Spirite: but dayly ware worse and worse.

Much like vnto such as GOD hath cursed in his wrath,

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wrath and denounced sentence of death against thē.

Be glad, O yee iust: for you are they whom God loueth, & in whom he magnifieth his owne name.

Excellent & wonderfull in working is God the holie Ghost: who with the Father and the Sonne, be prayſed and magnified for euer. Amen.

It is not wealth,
to haue at will,
That can vs keepe,
and ſaue from ill:
Gods grace it is
which worketh that:
Let vs reioyce,
therefore thereat.

WHat is the Wealth of this world, but Winde: and what Riches, but the ſhadow of Smoke: In Wealth to truſt, is to truſt to a broken reede: and in Riches to boaſt, is to boaſt in a thing of naught.

Lay

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Lay wealth to the grace of God, and what is it: Euen filthy Dunge, and a worse thing.

Lay Riches to Gods Grace, and what are they: Euen painted shewes of transitory vanities.

In Wealth therefore glory not; for there is in it, no power to preserue from the euill day.

And of Riches brag not, for in them is no hope of health in the dangerous

time of trouble.

Make the grace of God, the perfect ioy of thy heart, and trust thereunto, as vnto a Brazen wall.

Looke for safetie from thence, in the perilous season: for the grace of God is a strong refuge.

Arme thy soule therewith, as with Iron-plate Armour: so shall the assaultes of thy aduersaries doe thee no harme.

Make thy mone vnto the Al-

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Almightie in the time of tribulation: & he shall furnish thee with his grace.

Be thankfull vnto him, when thou hast receiued it: and shew not thy selfe in any case vnkind.

Euery day prayse him for his goodnesse, and extol his greatnesse among the multitude: for he is good and gratious to his chosen: O magnifie and prayse him all people. Amen.

To

To loue to liue,
in peace and eaſe,
The Lord of life,
doth much diſpleaſe:
Let ſuch as lacke,
and comfort craue.
Thy helping hand,
in hazard haue.

WHen God hath bleſſed thée with abundaunce of Beneſites, ſo vſe them as God may be well pleaſed.

In peace pamper not thy ſelfe:

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selfe: for that is the way to minister cause of courage and loftinesse to the flesh.

Looke vnto the Lord, who hath giuen thee these good giftes: and become not slouthfull with ease.

Life commeth from the Lord: and whatsoeuer belongeth thereunto, it proceedeth from his goodnes.

In prosperitie, be mindfull of aduersitie: and let not the plentie of thy peace make thee proud.

A Father of the fatherles, shew thy selfe in necessity: shut not vp the sluces of mercy against the poore.

Make not thy Mony thy God: and hoord it not vp for thine owne profit onely, not regarding others need.

Let not the poore lie comfortlesse: let not them starue and perish, whom it is in thee to helpe.

Apply thy selfe to workes of mercy: and stretch out thy hand to them that are needy

needy and succourlesse.

Moone not God (who gaue thee these giftes) to wrath; least in his anger, he turne all to thy shame.

Beware therefore, and let Wisedome rule thee in thy wayes: so shalt thou not offend, or doe amisse.

Extoll thy Creator, and say, that he is gracious & mercifull: a louing God, and a most bountifull Father vnto his Children. Amen.

Looke

Looke ere thou leape,
and vſe thine eyes:
Elſe ſhalt thou ſhew,
thy ſelfe vnwiſe;
The ſimple ſort,
with councell ayde:
Thus ought thy talent
out be layde.

WIſedome is the bleſſing of God, and it is much more excellent then Gold, Siluer, or precious Stones.

In time of neceſſitie, it is a preſent remedie, and a ſufficient refuge in perill and

and ieobadie.

Little auayleth worldly policie, where this Wisedome wanteth: O happie is he, whom God hath armed therewith.

Leaue riches, forsake honor, set pleasure at naught to come to the enioying of this preacious treasure,

Immortalitie followeth this wisdome: and such as haue it are sure to grow in estimation and fame.

Aske it of him, who is the

Well of Wisedome, from whom it commeth, euen the Lord God Almighty.

Make not thy boast thereof, neither apply it to thy priuate profite: but extend the same to the succour of the simple.

Learne this lesson, That it is but lent vnto thee of the Lord: thou art the Steward therof but for a time.

Abuse it not, lest it turne to thine owne cõfusion: for as it is the gift of God, so will

will be he honored therein.

Make it not an instrumēt of foilie, least God ouerthrow thée in the vanitie of thine owne mind.

Be a counseller to the vnlearned, and teach the ideot vnderstanding: so shalt thou glorifie GOD in thy wisedome.

Enterprise nothing vnaduisedly: in all thy beginnings, procédings, and endings, remember God. Amen.

If thou be poore,
hold thee content,
It is a crosse,
which God hath sent
Remember Iob,
a man most iust,
From stately seat,
cast downe to dust.

WIth thine estate not to be contented, it is to repine and murmure at the appoyntment and ordinance of God.

In pouertie be not desperate: but fixe all thy hope vpon the rocke of Gods pro-

prouidence: for he is faithfull.

Lament thy sin, and bee sorry for the same: consider also with thy selfe, that pouertie is Gods chastisement.

Let not pouerty therfore so pull thee downe, that thou shouldest thereupon mistrust the Lord God to be mercifull.

It is a crosse layd vpon thee in this life, to keepe thee in subiection, and to

make thee know thine owne estate.

A happy child art thou, that canst reforme thy selfe, and amend that which is amisse in thee, by his fatherly correction.

Marke the example of Iob, a man so iust, so faithfull, so righteous, that the Diuell of Hell could not prevaile against him.

Look vpon him, how he was tormented, how hee was brought low, being some-

sometimes placed in exceeding great prosperity.

All the blessings of God, belonging to this life, hee had them in abundãce: yet all turned into neede and beggerie.

Miserable was his estate yea, most vile and filthy, in the face of the world: yet God cast vpon him a carefull eye.

Bee mindfull of these things; for profite insueth therevpon: and in thy po-

uerty arſo learne to be pa-
tient and mæke.

End not thy dayes in deſ-
paire as the wicked doe:
ſæke not by vnpatience &
violence, to pꝛeuent Gods
appoynment: tarrie the
time which thy Creatour
hath oꝛdeyned; it is thine,
mine, and all our duties, to
yeeld our willes to Gods
will. waite his leaſure
thereforꝛe whoſe name be
pꝛayſed foꝛ euermoꝛe.
Amen.

Loue

Loue euery man,
owe no man grudge:
God sits aboue,
as soueraigne Iudge:
He seeth all thinges,
aboue, below:
And euery where
an eye doth throw,

VVRath is the way to vengeance: a foule and diuelish vice disallowed of God, and horrible among men.

It is a Fire which consumeth, a Canker which eateth, a Mouth which fretteth:

teth: the marke whereat it shooteth, is Mischiefe.

Let not thy heart lie open therevnto, least the Diuell thereby getting entraunce, possesse thée, and carry thée headlong into confusion.

Lay apart all occasions of grudge; hate no man, loue al men: knowing this, That Loue is the fulfilling of Gods law.

Judge ill of none, thinke well of all: for God reserueth iudgement and vengeance

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ance, vnto himselfe.

Against thine enemies vse not violence: but rather in charity (as thou art commaunded) vse forbearance.

Make the best of that which is amisse, for therein thou shalt shew thy selfe meeke: howbeit, winke not at wickednesse.

Looke vp vnto Heauen, and thinke vpon him that sits aboue, seeing and marking the thoughts & deeds of all men.

All

All thinges are manifeſt vnto him; yea, whatſoeuer we doe in cozners, he ſæth as plainly as ze noone day.

Vocke not thy ſelfe therfoze with thine owne imaginations, neither be thou ſeduced in the vanitie of thine owne fantaſies.

Be not forgetfull of him, who vttered this voyce: Heauen is my ſeate, and the Earth my footſtole.

Euerlaſting prayſe be aſcribed vnto his name glorie,

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rie, maieſtie, and power, belongeth vnto him, for euermore. Amen.

In that we haue,
the world at will,
And take delight,
to follow ill;
Neglecting God
in holy word:
Againſt our ſoules,
we whet a ſword

WHat doth it profit a man to be Lord ouer the whole World, and yet to be the ſeruant and ſlaue of ſinne.

It

It is euen as if we should mingle poyson with sweet dainties, & in tasting them, to swallowe downe our owne death.

Let not thy minde therefore, be drowned in ỳ vaine delights of this world: but vse them as they are made, euen with modestie.

Lay not in wait for them, to enioy them with excesse: least they turne thée to destruction & vtter vndoing.

In the Rich man, view a pat-

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patterne of wantonesse: who forgetting mercie, felt the heate of Gods heauie iudgement.

Amidest the scorching flames, he lay crying without comfort; because he abused the benefits of Gods creation.

Making them instrumentes to serue his beastly appetites, neglecting in the meane time, all dædes of Christian charitie.

Let not vs be so rauished with

with worldly pleasures, that we forgetting GOD, should disherite our selues of th'heauenly inheritance.

As the rich man did, who in the midst of his banqueting viandes, and pleasant melodie despised the poore.

Most mortall enemies to our selues are we in so doing: and stopping our eares at the word of God, wee weaue our owne woe,

Because the word of life, through our default, is made

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made vnto vs the ſword of death, which doth ſtrike downe to hell.

Eternall God, and moſt mercifull Father, illuminate our vnderſtandinges, inſpire vs with heauenly knowledge, lighten our wittes, and giue vs grace to be ſpiritually minded, that we may vſe thy giftes, bleſſinges and benefites, to the glory of thy name. Amen.

A day there is,
when all ſhall riſe,
Out of their Graues,
in wonderous wiſe:
The elect of God,
long for that day:
Come, come, O Chriſt,
come ſoone, we ſay.

WRetched were wee, if there were not an other World, beſides this wicked World, tranſitorie and corruptible.

In a miſerable caſe were we, if the children of God, (whom we hope our ſelues

ſe

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to be) wayted in vaine for another world.

Lamentable were our lot; yea, accursed our condition, if our happinesse were not the life to come:

Looke we in vaine for the comming of our Christ: No, no; he will come at the sound of the last Trumpe from Heauen.

In maiestie will he come, to iudge the whole world, and to giue generall sentence against the wicked

and vnrighteous.

All shall rise out of their graues, and shall see him with their bodily eyes: the iust to their ioy, the vngodly to their paine.

Many legions of Angels shall attent vpon him, and shall shew the brightenesse of his glory, maiestie, and celestiall power.

Lord Iesus; thy chosen children long to see that day: yea, they labour and are in trauel, vntill that day of

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of comfort come.

Abridge & shorten these troublesome times, wherein thy children are set at naught, and hasten the day of their resurrection.

Make speed, sweet Jesus, come quicklie, that the kingdome of Satan may be overthrowne, and the powers infernall suppressed.

Be mindfull of thy faithfull flocke, which wander up and downe in this wil-

dernesse, like Lambes a-
mong venomous wolues.
Ende the daies of this
our mortalitie, and let vs
heare that sweete voyce:
Come yee blessed, possesse
the Kingdome, prepared
for you from the beginning
of the world. Amen, Amen.

The

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The Seauen Petitions of the Lords Prayer, with a briefe exposition thereof, drawne out of holy Scripture.

Our Father, which art in Heauen.

DOubtlesse thou art our Father: Although Abraham bee ignorant of vs, (or would refuse vs, to bee

his children,) and Iſraell know vs not: yet thou, O Lord, art our Father, and our Redæmer: thy name is for euer. *Eſay.* 63.16.

There is one Lord, one Faith, one Baptiſme, one God & Father of all, which is aboue all, in power, (& through all) by his prouidence,) & in vs all, (by his grace,) *Epheſ.* 4.5.6.

The Lord is in his holie palace, the Lords throne is in the heauen, his eies will con-

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consider the power, and his eie-lids will trie the children of men. Psal. 11.4.

The heaurn is my throne and the earth is my foot-stoole, (such is the greatnesse of Gods Maiestie,) *Esaie.66.1.*.

But our conuersation is in Heauen, (in minde and affection,) from whence also we looke for the Sauiour, euen the Lord Iesus Christ. *Philip.3.22.*

1. *Ha.*

1. *Halowed be thy name*

OVr help is in the name of the Lord, which hath made Heauen and Earth. Pſal. 124. 8.

The Lords name be praiſed from the riſing of the Sunn, to the going downe of the ſame. Pſal. 113. 3.

Kinges of the earth, and all people; Princes and all Iudges of the World: Young men, and Maydes: alſo,

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also, Old men, and Children, let them praise the name of the Lord; for his name only is to be exalted, and his praise above the earth & the heauens. Psal. 148.11.12.13.

2. *Thy Kingdome come,*

The kingdome of God is not meat nor drink; but righteousnes & peace, and ioy in the holy Ghost. Rom. 14.17.

But

But rather seeke ye after the kingdome of God, & all these things, (which are but accessaries, and common as wel to the wicked, as the godlie,) shalbe ministred vnto you. *Luke.* 12.31 Feare not little flocke, for it is your Fathers pleasure to giue you the kingdome, (which is the chefest thing that can be giuen. (*Luke.* 12. 32 In my Fathers house are manie dwelling places: I goe to prepare a

place

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place for you, (So that there is not onely a place for Christ, but for all that are his.) *John* 14. 2.

3. *Thy will be done in earth, as it is in heauen,*

IN the roll of the booke it is written of me, I desired to doe thy good will, O my God: yea, thy law is within my hart Psal 40. 7. 8

That seruant that knew his

his Maisters will & prepa-
red not himselfe, neither
did according to his will,
shalbe beaten with many
stripes. Luk. 12 47.

For this is the will of
God, euen your sanctifica-
tion: and that ye should ab-
staine from fornication,
(And dedicate your se'ues
wholy to God) that euery
one of you should know,
how to possesse his vessell
in holinesse and honour:
(His body that is pro-
pha-

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phaned by ſuch filthineſſe.) 1. *Theſ* 4.3,4.

And faſhion not your ſelues like vnto this woꝛld, but be ye chãged by the renewing of your mind, that ye may pꝛooue what is the good will of GOD, and acceptable, and perfect. (Whatſoeuer is not agreeable to Gods will, is euill, diſpleaſant, & vnperfect.) *Rom.* 12. 2.

Wherefoꝛe, be ye not vnwiſe, but vnderſtand what, the

the will of the Lord is. Ephes. 5. 17.

4. *Giue vs this day our daily bread.*

BEhold, the eye of the Lord is vpon them that feare him, (he worketh that in mercy, which man by no meanes can compasse,) and vpon them that trust in his mercie: to deliuer their soule from death, and

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and to preserue them in famine. Psal. 33, 18. 19.

The eyes of all waight vpon thee, and thou giuest them their meate in due season: thou openest thine hand, and fillest all things liuing with thy good pleasure. (Gods prouidence stretcheth both to man and beast.) *Psal.* 145. 15.

Man shall not liue by bread only, but by euery word that proceedeth out of the mouth of GOD.

(The

(The order that God hath ordeined to maintaine his creatures by, is here ment) *Deut.* 8.3. *Matth* 4.4.

The cheefe thing of life, is water & bread, & clothing, & lodging to couer thy shame. Eccles. 29.23.

Two things haue I required of thee: denie mee them not before I die. Remoue far from me vanitie & lies, giue me not pouerty nor riches: feede me with foode conuenient for mee, least

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leaſt I bee full, & deny thee, and ſay: Who is the Lord? (For Riches make men forget their Maker.) Or leaſt I be poore, and ſteale, & take the name of my God in vaine Prou. 30.7.8.9.

When we haue food and raiment, let vs therwith be content, 1. Tim. 6. 8.

5. *And forgiue vs our treſpaſſes as we forgiue them that treſpaſſe againſt vs.*

Forgiue thy neighbour the hurt that hée hath don to thee: (for man ought not to ſeeke vengeance,) ſo ſhall thy ſinnes be forgiuẽ thée alſo when thou prayeſt. Should a man beare hatred againſt aman, and deſire forgiueneſſe of the Lord: He will ſhewe no

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no mercy to a man which is like himselfe, and will hée aske forgiuenesse of his owne sinnes: Eccles. 28. 2. 3. 4.

Iudge not, and ye shall not be iudged: condemne not, and ye shall not be condemned: forgiue, and ye shall be forgiuen. Giue, and it shall be giuen vnto you, a good measure, pressed downe, shaked togeather, and running ouer, shal men giue into your bosome.

For, with what measure you meate, with the same shall men meate vnto you againe. Luke. 6. 37. 38.

Loue your enemies, doe well to them which hate you. Luke. 6. 27.

There shall be iudgement mercilesse, to him that sheweth no mercy: and mercie reioyceth against iudgement: (and feareth it not.) *Iam.* 2. 13.

6. *And*

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6. *And lead vs not into temptation.*

BE sober and watch; for your aduersarie the Diuell, as a roaring Lion, walketh about, seeking whom he may deuour. 1. Pet. 5. 8.

In whom the God of this world, (euen Satan,) hath blinded the mindes, that is, of infidels, that the light of the glorious Gospell of Christ, which is the image of God, (in respect of his

office,) should not shine vnto them. 2. Cor. 4.4.

Whensoeuer a man heareth the word of the kingdome, and vnderstandeth it not, the euill one commeth. (euen the Diuell,) and taketh away that, which was sowen in his hart. Mat. 13, 19.

The Prince that ruleth in the aire, euen the spirit that now worketh in the children of disobedience. Ephes. 2.2.

Loue

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Loue not the worlde, (as it is aduersarie to God:) neither the thinges that are in the worlde. If any man loue the worlde, the loue of the Father is not in him, &c. 1. Iohn. 3. 15. 16. 17.

We know that we are of God, & the whole worlde lieth in wickednesse, (al men, as of them selues, lie as it were busied in euill.) 1. Iohn. 15. 19.

Know ye not that the amitie of the worlde, is the

enmitie of god: Whosoeuer therefore, will be a friend of the world, maketh himselfe the enimie of God. Iam. 4. 4.

For all that is borne of God, ouercõmeth ỹ world: and this is the victorie that ouercommeth the world; euen our fayth. Who is it that ouercommeth the worlde, but hee which beleeueth that Iesus is the sonne of GOD: 1. Iohn. 5. 4. 5.

That

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That the righteousnesse of the law, (that, which the law requireth,) might be fulfilled in vs, which walke not after the flesh, but after the spirit: For they that are after the flesh, sauour the thinges of the flesh, (their will, vnderstanding, reason, wit, & all, is fleshlie.) The wisdome of the flesh is death, it is enmitie against God: They that are in the flesh, can not please God. Rom. 8. 4

7. But deliuer vs from euill. Amen.

HElpe vs, O GOD, of our ſaluation, (ſeeing we haue none other Sauiour,) for the glory of thy name, and deliuer vs. Pſal. 69. 8.

In the day of my trouble, I will call vpon thée, for thou heareſt me. Pſal. 86. 7.

There ſhall none euill come vnto thée. He ſhall giue

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giue his Angels charge ouer thée, to keepe thee in all thy wayes: they shall beare thee in their hands, that thou hurt not thy foote against a stone. Because he hath loued me, (Gods protection promised,) therefore will I deliuer him, I will exalt him, because he hath (known my name. He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

him. &c. Pſal. 91. 9. 10. 11. 12. &c.

O Lord, giue vs grace to learne this, and liue thereafter,
Amen.

The

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The beliefe of a Christian, commonly called *the Apostles Creede*; diuided into twelue Articles and expounded.

1. *I beleeue in God the Father Almighty, maker of heauen and earth.*

HEare, O Israel, the LORD our God, is Lord onely. Deut. 6. 4.

Blessed be GOD, euen the Father of our Lord Iesus

sus Christ, the Father of mercies, and the God of all comfort. 2. Cor. 1. 3.

Thou Lord in the beginning hast stablished th'earth, and the heauens are the works of thine hands. Psal. 102. 25. Heb. 1. 10.

Haue we not all one Father: Hath not one GOD made vs: Malach. 2. 10.

By the word of the Lord were the heauens made, and all the hoast of them by the breath of his mouth. Psal. 33. 6.

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2. *And in Iesus Christ, his onely Sonne our Lord.*

THere is but one GOD, which is the Father, of whom are all things, and we in him: And one Lord Iesus Christ, by whom are allthings, and we by him. 1. Cor. 8 6.

If we walke in the light, as he is in the light, we haue fellowship one with another, Christ with vs, and we with our selues,) & the blood of Iesus Christ his Sonne,

Sonne, cleanseth vs from all our sinnes. 1. Ioh. 1. 7.

Who hath deliuered vs from the power of darknes and hath translated vs into the kingdome of his deare Sonne, in whom wee haue redemption, through his blood, that is, the forgiuenesse of sinnes. Colos. 1. 13. 14.

This is my beloued Sonne, in whom I am wel pleased. Math. 3. 17.

3. *Which*

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3. *Which was conceiued by the holy Ghost, borne of the Virgin Mary.*

BVt when the fulneſſe of time was come, God ſent foorth his Sonne made of a woman, & made vnder the Law (or ſubiect to the law,) that he might redéeme them which were vnder the Law; that wee might receiue the adoption of the ſonnes Galat. 4. 4. 5. And the Word was made

flesh, (Christ was formed, and made man, by the operation of the holy Ghost, without the working of man,) and dwelt among vs, and we saw the glory thereof, as the glorie of the onely begotten sonne of the Father, full of grace and truth. Ioh. 1. 14.

The holy Ghost shall come vpon thée, (This was spoken to Mary,) and the power of the most high shal ouershadow thée:)it shall be

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be a ſecret operation of the holy Ghoſt:) therefore alſo, that holy thing which ſhall be borne of thée, ſhall be called, the Sonne of God. (Hee muſt be without ſinne, which muſt take away ſinne.) *Luke* 1.35.

Behold, a Virgin ſhalbe with child, and ſhal beare a Sonne, and they ſhall call his name Emanuel, which is by interpretation, God with vs. Matth. 1.23. *Eſaie.* 7.14.

When Marie was betrothed to Joseph, before they came together, (before he tooke her home to him,) she was found with Child by the holy Ghost. Math. 1. 18.

4. *Suffred vnder Pontius Pilate, Was crucified, dead, buried, and descended into Hell.*

FOr Christ also suffered for vs, leauing vs an example, that we should follow

low his steps. Who his owne selfe bare our sinnes in his body, on the træ, that we being deliuered from sinne, should liue in righteousnesse, by whose stripes we are healed. 1. Pet. 2. 21. 24.

They scourged Iesus, they stripped him, they put vpon him a Scarlet robe, (to deride and mocke him, because he called himselfe a King,) they gaue him Vineger to drinke, ming-

led with Gall,(to open his veines, & so to hasten his death : this was giuen him hanging vpon the crosse,) they crucified him betwæn two thæues, they cast lots for the parting of his garments they set a scornefull writing ouer his head, they reuiled him, & ceassed not, till he gaue vp the Ghost. Matth.27.26,28,29,30,34 35,37,50.

So Ioseph tooke the body, and wrapped it in a cleane

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cleane Linnen cloth, and put it in his new Tombe, (Christs burying doth so much the more verifie his death and resurrection,) which he had heawen in a rocke, and rolled a great stone to the dooze of the sepulchze, and departed. Matth. 27. 59 60.

I know that ye seeke Jesus, which was crucified: he is not heere, foz he is risen, as he sayd. Come, see the place where the

Lord was layd. &c. Matth. 28.5.6.

God made him to be ſinn for vs, which knew no ſinne, (a ſacrifice for ſinne,) that we ſhould be made the righteouſneſſe of God in him, (By inputation, when wee ſhall bee clad with Chriſtes righteouſneſſe.) 2. *Cor.* 5.21.

Hee deſtroyed, through death, him that had the power of death, that is the Diuell: and that he might deliuer

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deliuer all them, which for feare of death, (and Gods anger,) were all their life time subiect to bondage. Heb. 2. 14. 15.

Christ hath abolished death, & brought life and immortalitie to light, through the Gospell. 2. Tim. 1. 10.

Death is swallowed vp in victory, O death, where is thy sting: O graue, where is thy victory? 1 Cor. 15. 55.

5. *And the third day he roſe againe from the dead.*

IEſus Chriſt was deliuered to death for our ſinnes, and is riſen againe for our iuſtification, (to accompliſh and make perfect our iuſtification.) *Rom.* 4. 25.

Goe quickly, and tell his Diſciples that he is riſen from the dead: and behold, he goeth before you into Galilie, there ye ſhall ſee him:

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him: loe, I haue told you. (The Angell assureth the women, that come to see Christes Sepulchre, of his resurrection.) *Math.*28.7. *Mark.*16.6.7. *Luke.*24.6. *Joh.*20.1. *Act.*1.21.22.

But now Christ is risen from the dead, & was made the first fruites of them that sleept: (by his resurrection, being the first, we are all assured of our resurrection.) 1 *Cor.*15.20.

Destroy this Temple, and

and in three dayes I will rise it vp againe. (This he meant of his body, which should die, and did rise againe the third day after his death.) Iohn. 2. 19. 21.

First of all, I deliuered vnto you that which I receiued, (or, learned by Gods worde,) how ỳ Christ died for our sinnes, according to the scriptures, and that he was buried, rose againe the third day, and was seene of Cephas then of

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of the twelue, (though Iudas wanted, yet they were so called still:) after that, of more then fiue hundred brethren at once, &c. 1.Cor.15.3.4.5.6

6. *He ascended into heauen, and sitteth on the right hand of God the Father Almightie.*

AND it came to passe, that as he blessed them, he departed from them and was caried vp into heauen. Luke.24.51.

So, after the Lord had spoken vnto them, he was receiued into Heauen, and sate at the right hand of God. Mark. 16.19.

And when he had spoken these things, while they beheld, he was taken vp, (whereby they knew certainely whither he went,) for a cloude tooke him vp out of their sight, Act. 1.9.

It is Christ which is dead: yea or rather, which is risen againe, who is also at

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at the right hand of God, and maketh request for vs. Rom. 8. 34.

7. *From thence he shall come againe to iudge the quike and the dead.*

This Iesus: which is taken vp from you into heauen, shall so come, as ye haue seene him go into heauen: (euen the true Redeemer, to gather vs vnto him.) *Acts.* 1. 11.

And

And when the Sonne of man commeth in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glorie. Math. 25. 31.

And then shall they see the Sonne of man coming in the cloudes, with great power and glorie. Mark. 13. 26.

And when these thinges begin to come to passe, then looke vp, and lift vp your heades, for your redemption

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on draweth neere. (The effect of that redemption shall appeare, which Iesus Christ hath purchased.) *Luk.* 21.27.28.

8. *I beleeue in the holy Ghost.*

GOe therefore and teach all nations, baptising them in the name of the Father, and the Sonne, & the holy Ghost. Matth. 28.19.

But the Comforter, which is the holy Ghost, whom the Father will send

in my name, he shall teach you all things, and bring all thinges to your remembrance, which I haue told you. Iohn 14.26.

This holy Ghost, is called somtime, The spirit of truth, proceeding from the Father, (because hee worketh the truth in vs.) *Iohn.* 14.17 & .15.26. some time, the Spirit of the Father, speaking in his Ministers. Matth. 10.20. sometime, the Spirit of the Sonne.

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Sonne. Rom. 8. 9. ſometime the good Spirit. Pſal. 143. 10. ſometime, an holy Dyntment. 1. Iohn. 2. 20. ſometime, a Comforter. Iohn. 14. 16. & 15. 26. & 16. 7. ſometime, the earneſt of our Inheritaunce, (The holy Ghoſt is the gage or pledge of our ſecond redemption, which ſhall be at the poſſeſsion of our inheritance in heaued. (*Epheſ.* 1. 14 ſomtime, the earneſt of the Spirit in

our heartes. 2. Cor. 1. 22.

No man can say, that Jesus is the Lord, but by the holy Ghost 1. Cor. 12. 3.

9. *The holy Catholik Church the Communion of Saints.*

Christ loued his Church, and gaue himselfe for it, that he might sanctifie it, and cleanse it, by the washing of water, through the word, (Baptisme is a token of the Churches consecration,) that he might make it

it vnto himselfe a glorious Church, not hauing spot or wrinckle, (because it is couered and clad with his righteousnesse and holinesse,) that it should be holie, and without blame. Ephes. 5. 27.

I am the Rose of the field, and the Lillie of the vallies: like a Lillie among the thornes, so is my Loue among the doughters, &c. (Christ preferreth his Church aboue all other

thinges)*Cant.*2.1.2

For other foundation can no man lay, then that which is layd, which is Iesus Christ. 1. Cor. 3. 11.

Know ye not, that ye are the temple of God, & that the spirit of God dwelleth in you: 1. Cor. 3. 16. In this Church are many members, but one body in Christ Rom. 12. 4. 5. 1 Cor. 6. 15. Let vs follow the truth in loue: and in al things grow vp into him, which is the head,

head that is Christ. Christ being head of his Church. nourisheth his members, and ioyneth them togeather by ioynts, &c. (*Ephe.* 4.15.

Christ is the head of the body of the Church Col. 1.18.

Now reioyce I in my sufferings for you, (or your commoditie,) and fulfil the rest of the afflictions of Christ in my flesh, (for Christ suffereth dayly in his members, as par-

taker of their infirmities and therefore a reuenger of their iniuries,) **for his body sake, which is the Church,** Coloss. 1. 24. (the edification of the Church is heere ment.)

There are many members, but one body. 1. Cor. 12 20.

Now ye are the body of Christ, and members for your part. (For all Churches dispersed throughout the world, are diuers, mem-

members of one bodie.)
1. Cor. 12. 27.

God is not the author of confusion, but of peace; as we see in all the Churches of the Saints. 1. Cor. 14. 33

10 *The forgiuenes of sinnes.*

WHose sinnes so euer ye remit, they are remitted: and whose sinnes soeuer ye retaine, they are retained. Iohn. 20. 23.

He that shall beleeue, and be baptised shall be saued:

but he that will not beleeue shal be damned. Luk. 16. 16

It behoued Christ to suffer, and to rise againe from the dead the third day: and that repentance and remission of sinnes should be preached in his name among all nations. Luk. 24. 46. 47.

And GOD saw their workes, that they turned from their euil wayes: (the fruites of their repentance proceeding of fayth, planted

ted by the Prophets preaching to the people of Niniueth:) **and God repented of the euill that he had said, that hee would doe vnto them, and hee did it not.** Ionah. 3. 10.

Stand in the wayes, and beholde, and aske for the old way, (wherein the Patriarches and prophets walked, directed by the word of God, signifying, that there is no true way, but that which God prescribeth,)

which

which is the good way, and walke therein, and ye shall finde rest for your soules. Ierem. 6. 16.

11. *The resurrection of the body.*

FOr since by Man came death, by Man came also the resurreatiõ of the dead. 1. Cor. 15. 21.

Behold, I shew you a secret thing, We shall not all sleepe, but we shall all be changed in a moment, in the

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the twinckling of an eye at the laſt trumpet: for the trumpet ſhall blow, and the dead ſhall be rayſed vp incorruptible, & we ſhall be changed. (When the Lord commeth to iudgement, ſome of the Saints ſhall be aliue, whō he will change, euen as if they were dead; ſo that this change ſhall be to them in ſtead of death. 1. Cor. 15. 51. 52.

The Lord himſelfe ſhall deſcend from heauen with

a shoute, and with the voice of Th'archangel. and with the trumpet of God, & the dead in Christ shal rise first Then shall we which liue, & remaine, (euen we which are aliue, or shall be then found liuing,) be brought vp with them also in the cloudes to meete the Lord in the ayre: and so shall we be euer with the Lord. (In this sodaine taking vp, there shall be a kinde of change of the qualities of

our

our body; which shallbe as a kind of death.) 1. *Thes.* 16.17.

And he shall send his Angels, with a great sound of a trumpet and they shal gather togeather his elect, from the foure windes, and from the one end of the heauen vnto the other, &c. Matth, 24.31.

And though after my skin, Wormes destroy my body, yet shall I see God in my flesh: whom I my selfe

ſelfe ſhall ſee, and mine eies ſhall behold, and none other for me, though my reines are conſumed within mee. (Iobs full hope, that both ſoule and body ſhould enioy the preſence of God, in the laſt reſurrection. *Iob.* 19.26.27.

I know that he ſhall riſe againe in the reſurrection at the laſt day. (The words of Martha to Ieſus, concerning dead Lazarus. The errour of the Sadduces, (men

(men marueilous quidditiue) concerning the resurrection, is here confuted. *)John.* 11.24.

12. *And the life euerlasting, Amen.*

I Am the resurrection, and the life, (Christ restoreth vs from death, to giue vs euerlasting life,) hée that beléeueth in me, though he were dead, yet shal he liue. And whosoeuer liueth, and beleeueth in me, shall neuer die. Iohn 11.25.26.

I am the liuing bread, (which giue life to the world,) which came downe from heauen: if any man eate of this bread, hee shall liue for euer; and the bread that I giue you, is my flesh, which I will giue for the life of the world. Iohn. 9.51.

Thou hast the wordes of eternall life. (Then without Christ, there is but death: for his word onely leadeth vs to life. *Ioh.* 6.68.

This

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This is the will of him that sent me, that euery one which seeth the Sonne, and beleeueth in him, should haue euerlasting life, and I will raise him vp at the last day. Iohn. 6. 40

Verily, verily, I say vnto you, he that heareth my word, and beléeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life. Iohn. 5. 24. 25. 26.

The houre ſhall come, in the which, al that are in the graues, ſhall heare his voyce, and they ſhall come foorth, that haue done good, vnto the reſurrection of life: but they that haue done euill, vnto the reſurrection of condemnation. *Iohn* 5.8.29.

Search the Scriptures, for in them yee thinke to haue eternal life. *Ioh.* 5.39

If thou knewest the gift of God, (Chriſt ment himſelfe,

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selfe, who was sent of his Father, to conuert the woman of Samaria,) **and who is he that saith vnto thee, Giue mee drinke, thou wouldest haue asked of him, and he would haue giuen thee Water of life.** (which is the loue of God in his Sonne, powred into our heartes by the holy Ghost, vnto euerlasting life.) *Iohn.* 4. 10.

Whosoeuer drinketh of the water that I shall giue

him, (euen ſpirituall grace) **ſhal neuer be moze a thirſt,** (ſhall neuer be dried vp, deſtitute, or forſaken:) **but the water that I ſhall giue him. ſhall be in him a well of water ſpzinging vp into euerlaſting life.** Ioh.4.14.

Come ye bleſſed of my Father, (for our ſaluation commeth of the bleſsing and fauour of God,) **inherite ye the kingdome pzepared foz you from the fonndations of the wozld.**

(Note

(Note the certantie of our predeſtination to ſaluation. *Matth.*25.34.

And theſe ſhall goe into euerlaſting paine, (which followeth mens fantaſies, neglecting the will of God, and his commandements,) and the righteous into life eternall. Math. 25. 46.

And many of them that ſleepe in the duſt of the earth, ſhall awake, (all ſhal riſe at the generall reſur-

rection,) some to euerlasting life, & some to shame and perpetuall contempt. Dan. 12. 2.

And they shal come forth that haue done good vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation. Iohn. 5. 29.

For the Lambe,)Iesus Christ our Mediatour and Redeemer, (Which is in the midest of the throne, (being very God,) shall gouerne

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gouerne them, & lead them vnto the liuely Fountaines of waters. Hee ſhall giue them euerlaſting life.) *Apo.* 7. 17.

O Lord giue vs grace, to beleeue this, and to liue thereafter.
Amen.

S 5.

The

The ten Commaun-dements of Almighty *God, called: The two* Tables of the Law.

The first Tab'e.

1. *I am the Lord thy God, thou shalt haue none other Gods but mee.*

HEare, O Israel. The LORD our God, is the onely Lord: Thou shalt there-

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therefore loue the Lord thy God, with all thine heart, and with all thy soule, and with all thy minde, (or thought,) and with all thy strength. Marke. 12. 29. 30

Thou shalt worship the Lord thy God, & him onely shalt thou serue. .Math. 4. 10. Luk, 4. 14.

I am the Lord thy God, thou shalt haue none other Gods before my face (God bindeth vs to serue him onely, without superstition,

on, or idolatry.) *Deu.* 5. 6. 7.

I am the Lord your God, ye shall keepe my Sabbathes, and reuerence my Sanctuarie: I am the Lord. Leuit. 26. 1. 2.

Come, let vs worship, and fall downe before the Lord our maker (We must wholly giue our selues to the seruice of GOD.) *Psa.* 95. 6.

All the Gods of the people, are Idols: but the Lord made the Heauens.

(Idols

(Idols therefore, or whatsoeuer made not the Heauens, are not God.) *Psal* 96.6,

2. *Thou shalt not make to thy selfe any grauen ſmage, nor the likneſſe of any thing that is in heauen aboue, nor in the earth beneath nor in the water vnder the earth; thou ſhalt not bow downe to them, nor worſhip them: For ſ the Lord thy God, am a ielous God, and viſite the ſinne of the*

the fathers vpon the children, vnto the third and fourth generation, of them that hate me; and shew mercy vnto thousands, in them that loue me, & keepe my commaundements.

NO man hath séne God at any time, the onely begotten Sonne of God, which is in the bosome of the Father, (hee is most deare and straitly ioyned to his Father, not onely in loue,

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loue, but alſo in nature and vnion.) **hee hath deliuered him.** (God was made viſible, as it were, in Chriſt.) *Iohn.* 1.18.

God is a Spirit, and they that worſhipe him, muſt worſhip him in ſpirit and truth,) God being of a ſpirituall nature, requireth a ſpirituall ſeruice, and agreeable to his nature. *Ioh.* 4.24.

For ſomuch then, as we are the generation of God we,

we ought not to thinke, that the Godhead is like vnto Gold, or Siluer, or Stone, grauen by art, and the inuention of man. Act. 17.29.

The worshipping of Idoles, which ought not to be named, in the beginning, and the cause, and the end of all euill. Sapi. 14 26

The inuenting of Idols, was ꝑ beginning of whoredome: and the finding of them, is the corruption of life:

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life. Sapien. 14. 12.

Better therefore is the iuſt man, that hath none Idols: for he ſhall be farre from reproofe. Baruc. 6. 72

Confounded be all they that ſerue grauen Images, & that glory in Idols: worſhip him all ye Gods. (Let all that is of eſtimation in the world, fall downe before the Lord.) *Pſal.* 97. 7,

Thou ſhalt make thée no gods of Mettal. Exo. 34. 17

T. Babes,

Babes, kæpe your ſelues from Idols. (From euery forme and faſhion of thing, which is ſet vp for any deuotion to worſhip God.) 1. *Iohn.* 5. 29.

3. *Thou ſhalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe, that taketh his name in vaine.*

Ye haue heard how it was ſaid to them of old time. Thou ſhalt not for-

ſweare

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I weare thy ſelfe, but ſhalt perfoꝛme thine othes to the Lord. Ut I ſay vnto you, Sweare not at all, neither by heauen, (all ſuperfluous oathes are debarred,) foꝛ it is the Throne of God: noꝛ yet by the Earth, foꝛ it is his Footſtoole: neither by Hieruſalem, foꝛ it is the Citie of the great King. Neither ſhalt thou ſweare by thine head, becauſe thou canſt not make one Haire white oꝛ blacke: Ut let

your communication be, Yea yea: Nay, nay: (let ſimplicitie and truth, be in your wordes; and then ye ſhall not be ſo light, & ready to ſweare:) **For whatſoeuer is more then theſe, commeth of euill.** (when one ſpeaketh otherwiſe, then he thinketh in heart, it commeth of an euill conſcience, and of the Diuell. (*Matth.* 5. 33. 34. 35. 36. 37.

This is the curſe that goeth

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goeth foorth ouer all the whole earth. &c. And euery one that ſweareth, (he that tranſgreſſeth the firſt Table, and ſerueth not God aright, but abuſeth Gods name) ſhall be cut off, as wel on this ſide, as on that: I will bring it foorth, ſaith the Lord of Hoaſts, and it ſhal enter, &c. into the houſe of him ẏ falſely ſweareth by my name; and it ſhal remaine in the middeſt of his houſe, and ſhall conſume it,

with the timber thereof, & stones thereof, Zach. 4. 3. 4.

Accustome not thy selfe to swearing, (for in it there are many falles:) neither take vp for a custome, the naming of the holy one, for, thou shalt not be vnpunished for such things.) For, as a seruant which is oft punished, cannot be without some scarre: so he that sweareth, and nameth God continually, shall not be faultlesse, &c. (Read the

Chap.

Chapter, it is notable.) *Eccles.* 23.9.10.11.

4 *Remember that thou keepe holy the Sabbath day Sixe dayes ſhalt thou labour and doe all that thou haſt to doe but the ſeuenth day is the Sabbath of the Lord thy God. In it, thou ſhalt do no manner of worke, thou, and thy ſonne, and thy daughter, the man-ſeruant, & thy mayd-ſeruant thy cattell, and the ſtranger that is within thy gates. For*

in sixe dayes, the Lord made Heauen, and Earth, the Sea, and all that in them is, and rested the seuenth day: Wherefore the Lord blessed the seuenth day and hallowed it.

IT is lawfull to doe wel, (or doe a good deed,) on the Sbbath day Matth. 12 12.

The Sabbath was made for Man, and not Man for the Sabbath: wherefore the Sonne of man is Lord euen

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euen of the Sabbath. Mar. 2.27.28.

If thou turne away thy foote from the Sabbath, (If thou refraine thy selfe from thy wicked works,) from doing thy will on my Holy day, and call the Sabbath a delight, to consecrat it as glorious to the Lord and shalt honour him, not doing thine owne wayes nor seeking thine own wil, nor speaking a vaine word: then shalt thou delight in

the Lord, and I will cause thee to mount upon the high places of the earth, (I will aduance thee, & make thee honourable, (and feed thee with the heritage of Iacob thy Father, (and blesse thee with plentie of all things, to thy full contentation:) for the mouth of the Lord hath spoken it. Esai. 58. 13. 14.

Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commaun-

ded

ded. Since God permitteth fixe dayes to our labours, we ought willingly to dedicate the seaueuth, to serue him wholly. The keeping of the Sabbath, consisteth not in our selues, but it commeth from aboue, euen from God the authour of the Sabbath.) *Deut.*5.12.

The

The second Table

5. *Honour thy Father, and thy Mother that thy dayes may be long in the lãd, which the Lord thy God giueth thee*

HOnour thy Father, and Mother: (And) he that curseth Father, or Mother let him die, (without any hope of pardon) *Mat.* 15 4. *Mark* 7. 10.

Honour thy Father, and Mother, (which is the first Commaundement, with pro-

promise,) **that it may be well, with thee, & that thou mayst liue long on earth.** (The Promise is conditionall; for if we neglect the dutie to vs enioyned, we make the Promise voyde, and of none effect, *Ephes.* 6. 2 3.

The Lord will haue the Father honoured of the Children, (for hee hath so commaunded,) **and hath confirmed the authority of the Mother, ouer the Chil-**

dren

dzen, Who so honoureth his Father, his sinnes shal be forgiuen him; and he shall abstaine from them, and shall haue his dayly desires, (God will be so gracious vnto him, and so guide him, that he shall not doe amisse:) And he that honoureth his Mother, is like one that gathereth treasure. Eccle. 3 2. 34

6. Thou

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6. Thou ſhalt doe no murder.

YEe haue heard that it was ſaid to them of old time, Thou ſhalt not kill; for whoſoeuer killeth, ſhall be culpaple of Iudgment, (or ſubiect to puniſhment:) but I ſay vnto you. Whoſoeuer is angry with his brother vnadviſedly, ſhall be culpable of Iudgement, (for God knowing his ſecreat malice, will puniſh him.) And whoſoeuer

euer saith vnto his brother, Raca, (*Idle braine*, a biword spoken in contempt, and despight,) shall be worthy to by punished by the Coũcell, (by Iudges thereto appoynted.) And whosoeuer shall say, Foole, shall be worthy to be punished with hell fire, Matth. 5 21.22.

Loue your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which hurt you, and perse-

cute

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cute you: and vnto him that ſmiteth thee on the one cheeke, offer alſo the other. (Rather endure more iniurie, then reuenge your ſelues.) *Luk.* 7. 27. 28. 29.

7. *Thou ſhalt not commit Adulterie*

YEe haue heard that it was ſayd to them of old time, Thou ſhalt not commit Adulterie: But I ſay vnto you, that whoſoeuer looketh on a Woman, to

luſt after her, hath committed adultery with her already in his heart. (Chaſtitie is required both in bodie and minde.) *Matth.* 5. 27. 28.

Flee Fornication. Euery ſinne that a man doth, is without the body: but he that committeth Fornication ſinneth againſt his owne body. (He more poluteth & defileth his owne body, then he that committeth any other ſinne.) 1. *Cor.*

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1. *Cor.* 6. 18.

Know ye not, that your bodyes are the members of Christ: shall I then take the members of Christ, and make them the members of an Harlot: God forbid.

1. Cor. 6. 15.

Mariage is honourable, (and a remedie ordeined of God, against incontinencie,) among all, and the bed undefiled but: Whoremongers and Adulterers, God will iudge. Heb. 13. 4

8. *Thou ſhalt not Steale.*

THou knoweſt the Commaundements: Thou ſhalt not ſteale Mat. 10. 19 Why rather ſuffer yee not wrong: Nay, ye your ſelues doe wrong, and that to your bretheren: (hatred grudges, wrongfull dealings, and deſires of reuenge, &c. are forbidden.) Know ye not, that the vnrighteous ſhal not inherite the kingdome of God: Be not

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not deceiued; neither adulterers nor theeues, &c. shall inherite the kingdome of God: and such were some of you &c. 1 Cor. 6 7 8. 9. 10

Let him that stoale, steale no more; but let him rather labour, and worke with his handes, the thing which is good that he may haue to giue vnto him that needeth Ephes. 4 28.

9. Thou shalt not beare false witnesse against thy neighbour.

These six things doth the Lord hate: yea, his soule abhorreth seauen. 1. The hauty Eyes: 2. a lying Tongue: 3. Handes that shed innocent blood: 4 an Heart that imagineth wicked enterprises: 5. feete that be swift in running to mischiefe, (that is, affecti-

ons

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ons which carry a man away in such sort, that hee can not tell what he doth.) 6. a False witnesse: 7. him that rayseth vp Contentions among brethren, (or neighbours.) *Prou.* 6. 16, 17

Wherefore, cast off lying, and speake euery man truth vnto his neighbour; for we are members one of another Ephes. 4. 25.

A wicked witnesse mocketh at iudgement, and the mouth of the wicked, swal-

loweth vp iniquitie. (Taketh a pleasure, and delighteth therein. as gluttons and drunkards, in dilicate meates and drinkes) *Pro.* 19.28.

A false witnesse shall not be vnpunished: and he that speaketh lyes, shall perish. Prou. 19.9.

10. *Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife nor his seruant, nor his mayd, nor*

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nor his oxe, nor his asse, nor any thing, that is his.

WHatsoeuer ye would that men should doe to you, euen so doe to them: for this is the lawe and the Prophets. (The whole Law and the Scriptures, set foorth and commend charitie vnto vs.) *Matth.* 6.12 *Luke* 6.31. *Tob* 4.15

To loue a mans neighbour as himselfe, is more than all burnt offeringes and

and ſacrifices. (Than all the ceremonies of the Lawe, wherein Hipocrites put great holineſſe.) *Mark.* 12.31.33.

Let your conuerſation be without couetouſneſſe, & be content with thoſe thinges that ye haue Heb. 13 5.

Godlineſſe is great gaine, if a man be content with that he hath. (Religion is the true riches (1. *Tim.* 6.6

A fooliſh mans foote is ſoone in his neighbours houſe:

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house: but a man of experience is ashamed to loke in. Eccles. 21. 22.

Follow not thy lusts, but turne thee from thine owne appetites: for if thou giuest thy soule her desires it shall make thine enimies that enuie thee, to laugh thee to scorne. Eccle. 18. 30

Let not sinne therefore reigne in your mortall body, that ye should obey it in the lustes thereof. (The mind first ministreth euill moti-

motions, whereby mans will is enticed: thence burst foorth the lustes, by them the body is prouoked, and the body by his actions doth sollicite the minde, therfore we are commanded, at the least to rule our bodies. *Rom. 6.12.*

Sit not at al with another mans wife, neither ly with her vpon the bed, nor banquet with her, least thine heart incline vnto her, and so throughy thy desire, fall into

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into destruction. Eccl. 9 11.

Giue me thy vineyard, that I may make me a garden of hearbes thereof, &c. (Achabs inordinate lust, after Naboths inheritance, sharpely punished.) 1. *Kin.* 21. 2. 4. 6 *&c.*

If mine heart hath been deceiued by a woman, (to lust after her,) or, if I haue laid waite at the doore of my neighbour, let my wife grinde vnto another man and let other men bowe

downe vpon her. To abuse her. *Iob*. 31. 9. 10

The leprosie therefore of Naaman, shall cleaue vnto thee, & to thy seed for euer. (To be an example to all such, as by whose couetousnes, Gods word might be slaundered,) because Gehazi was the seruant of Elisha the Prophet, named in Scripture, The man of God.) 2. *King*. 5. 27.

Lord haue mercie vpon vs and by the operation of thy holy Spirit, incline our heartes to keepe these Lawes Amen.

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The neceſſarie appurtenances belonging to this Conduit.

The Ceſterne to this Conduit.

A Ceſterne to this Conduit,
of Comfort muſt haue,
The water thence flowing,
vnſoyled to ſaue.
Of this vnprouided,
no Chriſtian ſhould bee,
The nature and vertue
thereof, if they ſee;
And therefore neglect not,
ſo precious a thing:
Which (beſide other benefites)
Gods bleſsing doth bring.

A Cesterne is,
required heere,
To keepe this Conduit-
water cleere.
For precious Pearles,
and Ornament sweet,
Must places haue,
for them most meete.
Haue care to keepe
thy Conscience cleane,
This is the Cesterne
which I meane.
It must be swept,
it must be rewed,
Before this water
in te powred.
Pure wine which hath,
a fragrant smell,
Into a Pot,
not sauouring well

The Wine will change,
the vertue gon,
This hurt doth follow
therevpon:
Euen so a Conscience.
soyld with sinne.
Corrupt and cankred
all within,
With diuelish thoughts
vngodly lusts,
Vile auarice,
in wealth which trustes:
Neglecting God,
the well of wealth,
And vnto his.
the horne of health.
A Conscience staind,
and blemisht thus:
If we perceiue
to lodge in vs,

The grace of God,
eclipsed is,
So that we must,
needs dos amisse.
For let vs learne,
and beare away,
Our conscience doth
our deedes bewray:
And layeth load,
with heaue and shoue,
At vs before:
the Lord aboue.
And as in Courtes,
where Judges sit.
The custome is,
not to acquit,
Th'offender of
his foule offence,
Except there come
in euidence:

And

And make his caule,
vpright and good,
Diſcharged is he,
trueth vnderſtood:
Euen ſo it farres,
with euerie one,
whoſe ſinnes to ſuch,
exceſſe is growne,
That in themſelues,
their conſcience ſits,
And Serpent like,
againſt them ſpits.
Ten thouſand thouſand
ſore complaintes.
And with ſharpe torments,
them attaines.
Thus doth their conſcience
them arraine,
And to confeſſe,
doth them conſtraine.

All such misdeedes,
as they haue done:
So that into
Gods curse they runne:
Which threatens death
and hell to such,
As of this world
haue made so much,
That truth contemnd,
lies vnder foote:
The plants thereof,
rent vp by roote,
Gods word, and will,
is set at nought.
An euill conscience,
this hath wrought:
A conscience voyd
of Gods good grace:
Not hell it selfe,
so ill a place,

This

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This is the worme.
which euer gnawes
The corsiue salue,
which sharply drawes:
This is the fire
which fiercely burnes
And all our ioyes,
to torments turnes.
In such a place,
no rest can dwell
And why? it is
a verie Hell
O well are they,
that liue vpright,
Pleasing the Lord,
with all their mi
Keeping his law,
hearing his word,
(To cut downe sinne,
the spiritnall sword.)

For why? all such.
shall feele within,
A conscience cleare,
from spots of sinne:
And pure vide.
it may persume,
The fragrant flowers.
and sweete perfume,
Of godlie prayer,
vnto the Lord,
To sacrifice,
with hearte accord.
This is the Cesterne,
(marke it well)
Of dregs or leeze,
which must not smell:
For if it bee,
this Conduit spout,
No drop of comfort,
yeelds out,

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A conſcience pure,
therefore poſſeſſe,
And things amiſſe,
with ſpeed redreſſe,
Leaſt this ſweete Conduit:
being ſhut,
From hope of comfort
thou be put.
In ſumme, if thou
Gods child wilt be,
And wouldſt that prayer,
ſhould comfort thee.
Prepare thy heart,
thy minde apply:
Thy conſcience ſeeke
to ſanctifie.
Amend thy life,
imbrace that's good,
And fire thy fayth
on Chriſtes blood:

Then shall thy prayers
sweetly smell,
Before the Lord,
and like him well:
And thou shalt haue
thy hearts desire,
And vnto hope
of health aspire.
Which grant, O God,
vnto vs all:
To whom by fayth,
for grace we call.
That we may pray;
and praying please
Thy Godhead, and
thy wrath appease,
O people we,
thrice happy then!
Graunt this O God,
Amen, Amen

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The Pipe to this *Conduit.*

A Pipe to this Conduit,
by leuell is layd,
where through pleasant liquor
of life is conuaid:
This Pipe, and the Cesterne,
are ioyned in one:
Both must be imbraced,
or both let alone;
Which that with reioycing
each christian may doe,
Th'almightie by prayer,
must be sued nto,

The Pipe is peace,
more worth then Gold:
A Jewell for
no riches sold.
It is not peace
twixt King and King,
(Although this be
a precious thing:)
For where in peace,
Kings weare the Crowne
There all dissention
is cast downe:
There people liue
in hearty loue
There is no cause,
to send and prone,
Their high estates
such dutie haue,
As their degrees
and callings craue:

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Th'inferiour knowes,
and vnderstands,
What their superiours
state demaunds:
The baser to
the better bowes,
And service due,
likewise allowes.
There is no grudge,
there is no strife.
Where people passe
in peace their life.
The seedes which loe
in soyle doe sow.
Spring vp, and spread,
increase and grow.
Vnto our charge,
we haue an eye,
Our labours doe
our lackes supply.

We worship God.
His name we feare,
And to our Prince
true hearts we beare.
Among our selues
in loue we liue
These are the fruits,
which peace doth giue
But yet the peace
which doth surmount
All precious thinges
that we can count,
It is not peace,
twixt man and man:
Which no long time.
continue can:
It is that peace,
which bringeth blisse:
Their prectous peace,
perpetuall is.

Fleming, A.

The authour of
This peace, is God:
Who for our sinnes,
with vs was od,
For as we know,
through Adams fall,
To God his wrath,
We were in thrall:
So that hereby
this gaine we got,
Euen death for life,
(ah hellish lot:)
Our owne misdeedes
deserueth death:
And God, who giueth
life and breath,
Suppressing peace,
became our foe:
And from the heauens
aloft, did throw

his

His tounderbolts
of fearefull threates,
And in his heate,
his sword he wheates:
Even warriour like,
to strike vs downe,
(For man doth melt
when God doth frowne.)
Thus with the Lord,
we were at ods,
Ours was the smart
the vengeance Gods:
Which whiles it did
endure and last,
All hope of peace.
was gone and past:
Till he from heauen
beholding vs,
With wrathfulnesse
inclosed thus:

Fleming, A.

Prouided in
this heauy cale,
T'amend our ſtate,
by his good grace:
This he vouchaſt
to bring to paſſe:
(A wonderous worke
of his it was:)
From mercie ſeate,
he ſent his Sonne,
At whoſe corruption.
peace begunn.
God did ordaine,
that Chriſt ſhould die,
Upon a Croſſe
reard vp on hie:
By loſſe of life,
to purchaſe peace.
True Chriſtian comforte,
to increaſe:

Among the Jewes
betrayd, he fell:
One of the twelue,
presumd to sell.
For thirtie pence,
his Maisters life:
The losse whereof,
abolisht strife.
The Jewes did lay
on him their hands,
His limbs and ioynts
they bound with bands:
They scoft and mockt
him too too bad:
Their wish and will
on him they laid:
Upon the Crosse
he made his end,
His soule to God
he did commend.

Fleming, A.

This sacrifice
God highly pleasd,
And this his rigorous
rage apeasd.
Heere reconcilement
first began,
And peace was made
twixt God and man.
The price of this
most perfect peace.
Which Christian comfort
doth increase:
Declares thereof
the dignitie:
This peace remaynes
immortally.
This peace confirmd
twixt God and vs,
And true attonement
sealed thus;

Euen with the blood
of his deere Sonne,
We may be bold,
in hope to come
Vnto the Lord
for helpe and ayde;
This peace forbids
vs be afrayde.
By vertue of
this heauenly peace,
The force of Moses
Law doth cease:
The bonds are cancelld.
rent and torne,
For Christ the blocke
of blame hath borne;
And peace confirmd
twixt God and men,
Not for a time:
For how long then?

Fleming, A.

For euermore,
world without end,
That we in peace,
our dayes might spend,
Let vs therefore,
with hearts of grace,
Approach vnto
Gods holy place:
Vpon his Altars
let vs lay
Oblations; and
deuoutly pray:
O God of peace,
thy peace prolong
Establish it,
and make it strong,
That we possest
with peace in mind,
Such fauour in
thy sight may find,

That through this Pipe
of peace, may spout,
And pleasantly
in streames run out,
Such comfort as
in thee doe dwell,
Which are the fountaine
and the well,
The Conduit and,
the liuely spring,
Of euery good
and healthfull thing.
Thus (Lord) if thou
vouchafe to worke:
Ingratitude,
which loues to lurke
Whithin our heartes
them to possesse,
Shall banisht be
by thankfullnesse,

And

Fleming, A.

and we ſhall praiſe
Jehovah then.
Grant this, O God,
Amen, Amen.

The

The Locke to this *Conduit.*

A Locke to this Conduit,
of right doth belong,
Prouided of purpoſe,
ſubſtantiall and ſtrong.
Of this Locke tis needfull,
Chriſts ſheepe to haue skill,
That opening this Conduit,
their hearts they might fill,
With true ioy and gladneſſe,
with peace and with reſt,
And all kind of comfort,
that we can requeſt.

Fleming, A.

FIrſt loue the Lord.
who formed thee.
And like himſelfe
created thee.
Loue Jeſus Chriſt,
who thee redeemd:
So precious he
thy ſoule eſteemd.
Loue him, whoſe loue
with loſſe of life,
Twixt God and vs,
cut of the ſtrife.
Loue him aboue
all earthly treaſure:
And loue with loue,
moſt kindly meaſure,
Loue thou his Saints,
and holy ones.
As of his Church,
the liuely ſtones:

Whose head is he,
his members they:
Who hates his Saints,
doe him betray.
Loue thou Gods word,
his Gospell heare,
Therein of life
are riuers cleare:
It is the pearle
whereby was wrought
A wonder worthy,
dayly thought.
loue vnto all
thy neighbours beare.
And let thy loue
shine euery where:
To all and some,
to friend and foe:
To them that seeke
thine ouerthrow.

Loue

Fleming, A.

Loue all hate none;
to christ commaunds:
Herein the Law
consistes and standes.
Loue Strangers well,
no grudge them beare,
Remembring once,
we strangers were.
Though Denizons now
by Gods good grace;
His loue restord
vs to this place.
Loue vertuous life,
and goodnesse seeke,
And like to Christ,
learne to be meeke.
Loue lowlinesse,
and spit at pride,
Gods spirit in such,
will not abide,

Fleming, A.

Loue to forgiue.
and to forbeare:
This is a signe
of Christian feare.
Thy brothers fault,
though worthy blame
Dissemble thou
and hide his shame.
Thus armd with loue,
thou mayst be bold.
Sinne, Satan, Death,
our enimies old
Shall not haue power
to doe thee harme,
God is thy helpe,
he is thine arme:
This is the Locke.
which thou and I,
And euery one,
(before we die)

Ought

Ought set vpon
our hearts and mindes,
Where treasure lie,
of sundry kindes.
Which Locke if we,
doe seeke to haue,
It is not Death.
nor yet the graue,
Thou shalt abridge
our heauenly blisse,
In Christ our Conduit,
kept it is
Of all therefore,
this is the summe,
If to this Conduit
we will commne:
And thence fetch comfort
at our need.
(This is) if we
to pray proceed:

And

Fleming, A.

And aske of God,
the things we want,
Beseeching him
the same to graunt:
For Iesus sake,
his onely Sonne.
By loue this worke
must be begonne.
Which if we haue,
then sure we may
Before the Lord,
approch and pray:
For otherwise,
all that we doe,
Is sinne and death
belonges thereto.
This locke of loue.
O graunt vs then,
Sweet Sauiour Christ.
Amen, Amen.

The Key to this *Conduit*

A Key to this Conduit,
of Comfort pertaines.
Whose vse and due seruice,
whosoeuer disdaines,
Aloofe from this Conduit
them selues let them keepe,
Christ is not their Shepheard,
nor they of his Sheepe.
This Key therefore learne we,
to vse, and possesse:
Our Shepheard Christ Iesus,
then may we confesse.

First,

Fleming, A.

FIrst, know thy selfe
but flesh and blood:
Nay, nay; but art
thou halfe so good?
Know rather this,
thou art but dust,
From Earth thou camst,
to Earth thou must.
Know thine estate
by Adams fall,
Exild from life,
to death in thrall:
To sinne a slaue,
to Hell a pray:
Know this, and cast
all pride away,
Knowst thou thy selfe
a blast of winde,
And hearst about
a lofty winde?

Knowst

Knowst thou thy state
to be but nought,
Thy life a threed
but slightly wrought,
And settest vp
the Peacocks plume,
As though nothing
should thee consume?
This knowledge
but fond and vaine,
A better knowledge
doth remaine:
A knowledge which
from God proceedes
This knowledge guides
our thoughtes and deedes:
This knowledge shewes
(as in a Glasse)
That sinne in vs
had brought to passe,

Eter-

Fleming, A.

Eternall death.
and endlesse paine
In Hell where damned
soules remaine.
This knowledge, learnes
vs likewise this:
That albeit
we did amisse.
And kindled Gods
consuming ire:
Yet Christ his blood
hath quencht that fire:
So that this knowledge
marked well,
May be supposed
to excell
All earthly things.
which passe away,
As Flowers in h ate
of Summers day.

This

This knowledge, leades
vs to the Lord,
And makes our willes,
with his accord
Know God aright,
know Christ his sonne:
Know thou the thing
he will haue done:
Know him that made
the heauen and earth,
And fed thee since
thy day of birth:
Know him that gives
thee in thy need,
Conuenient Victuals,
thee to feed:
Know him in Christ,
his onlie first begotne,
The Sauiour of
our soules forlorne:

Fleming, A.

Know God the Father
onely wise,
Know him in heart.
with faythfull eyes:
Know him, whom heauen
and earth obey,
Whose word ordain'd
both night and day:
The world, and all.
that is therein,
Are lessons where
we may beginn,
To learne to know
him as he is:
The God of peace,
and endlesse blisse:
None other knowledge
is required:
By this, great numbers
haue aspired

Vnto

Vnto the top
of ioyfulll ſtate:
Such knowledge neuer
comes too late.
Know that to ſtand
in feare and awe,
Are meanes and wayes,
to keepe the Law.
This knowledge is
the very Key,
Without the which,
we can not pray:
No comfort can,
this Conduit giue
Looke for no light,
whiles we liue,
Vnleſſe this Key,
of Knowledge come.
That is (in briefe,
to ſhew the ſumme,)

Fleming, A.

Except we know
the Lord of Hoſt,
And Chriſt his Sonn.
and th'holy Ghoſt:
Our ſelues, our wants,
and dayly neede:
And pray, in hope
that we ſhall ſpeed;
Our prayers turne
to little good.
(Let this be learnd,
and vnderſtood.)
True knowledge, Lord,
Giue vs therfore:
Which is the Key,
to ope the doore
Of perfect Prayer,
guſhing out,
With comforts ſweet,
like to a Spout,

Be-

Beginning at
the Conduit head:
(For at the Fountaine
it is feed.)
This Knowledge, graunt
vs, Jesus, then,
Say people all,
Amen. Amen.

Fleming, A.

The Summe, or *Conclusion.*

POsſeſſe a good Conſcience,
in running thy race:
Seeke peace and attonement,
with Gods diuine grace:
Let Loue be the Iewell,
and ioy of thy heart:
And Knowledge inſtruct thee,
to learne what thou art:
Then enter Gods Temple,
and there humbly pray,
In hope what thou craueſt,
to carry away. Amen.

FJNIS.

A. F.

Graces to be ſayde before and after Meate.

Before Meate

O Lord God heauenly Father, Creator and feeder of all liuing creatures, we humbly and heartily thanke thee for theſe thy creatures as pledges of thy fauor, for the nouriſhing of our bodies, beſeeching thee to ſanctifie them vnto vs, and vs vnto thy ſelfe, that we receiuing them as from thee, our ſoules may alſo be nouriſhed and fedde with ſpirituall *Manna* from Heauen. Amen.

Fleming, A.

After Meate.

WEe thanke thee, O Lord God Almighty, for satisfying and feeding vs with thy blessing at this, & all other times: sanctifie and blesse vs, we beseech thee, with thy holy spirit: & grant that wee being refreshed with these thy cretures, may follow our lawfull vocation in thy feare and true obedience, that when soeuer we die, we may die in thy fauour. Amen.

Before Meate.

BLesse these thy giftes,
most gracious God.
From whom all goodnes springs:
Make cleane our hearts,

And

And feede our ſoules
With good and needfull thinges:
A thankfull heart renew in vs,
According to thy will:
Aboue our ſtrength,
Lord proue vs not,
But ſaue vs from all ill. Amen.

After Meate.

WEe thanke thee, moſt gracious God, for this thy feeding our thirſty Bodies: ſo vouchſafe to feede our ſilly ſoules with the bread of eternall life: that after this life ended, we may aſcend where Chriſt is gone before vs. Amen.

FINIS. The

Fleming, A.

The chiefe Poyntes, or summarie Contentes of this Booke.

First, a Prayer for Morning and Euening.

A Prayer.
- A Prayer for the obteining of Grace.
- For thãkfulnes to God for his graces & gifts.
- For loue & vnitie with all men.
- For the hearing & true Vnderstanding of the word of God.
- To God for forgiuenes of manifold & grieuous sinnes.
- To bee setled in the truth.

To

A Prayer.

To lead our life according to the will of God.

To faſt, and abſtaine from ſinne.

For grace to forſake euill & to follow that which is good.

For the aſſiſtance of the holy Ghoſt.

Againſt wrath & malice

For obedience to the keeping of Gods commandements.

For true & hearty repentance

To the Lord, to turne his wrathful diſpleaſure

Fleming, A.

A Prayer.

- ſure away from vs.
- For a cleare and quiet conſcience.
- To be zealous in the hearing of the worde of God.
- For a patient mind in trouble.
- In time of proſperitie, or aduerſitie.
- For patience in time of los of goods or lands
- A thankes giuing for meate, dainke, & clothing.
- For ayde & helpe in all extremities & neede.
- Againſt ſlaunderous & euill

A Prayer.

euill tongues.
For peace in time of Warre, or other vexation.
For deliuerance from foes ſpirituall & temporall.
Of a penitent ſoule ouer turned with ſin.
To be freed from all vices.
Againſt vaine delights & worldly pleaſures.
Of a penitent ſinner, lamenting his former life ſo ill ſpent.
Of a ſorrowfull ſinner, laying his heart open, praying

Fleming, A.

A Prayer.

- praying for a firme faith.
- Defiring mercy & forgiueneſſe.
- To bee prepared againſt the houre of death
- To lead our liues according to the Law, and will of God.
- To keepe our tongue from ſpeaking ill.
- To faſt & pray aright.
- Againſt wilfull ſins & ſnares of Satan.
- For feare of the Lord, and loue of his word.

The Contemplation of a ſinner

The

The ſeauen Petitions of the Lords prayer, with a briefe expoſition thereof, drawne out of holy Scripture.

The Beliefe of a Chriſtian, commonly called, The Apoſtles Creede; deuided into twelue Articles, and expounded.

The ten Commandements of Almighty God, called; The two Tables of the Law, expounded by ſentences and examples.

The neceſſary appurtenances belonging to this Conduit: and firſt, of the Ceſterne to this Conduit is Conſcience.

The Pipe to this Conduit of comfort, is Peace.

Fleming, A.

The Conduit

The Locke to this Conduit of Comfort, is Loue.

The Key to this Conduit of Comfort, is Knowledge.

Godly Graces to be sayd before, and after meate.

FINIS.